

# The Catholic Educational Review

OCTOBER, 1941

## THE CRUSADES IN 1941

The first World War extended via the Balkans to the Near East, as this second World War is so rapidly doing. Turkey and Palestine and Syria have become interesting again in this world situation as have the ancient crusades in the light of Ambassador Henry-Haye's defense of France under Marshal Petain against Secretary of State Hull's sharp criticism of the Vichy government's alignment with Nazi Germany in defense of Syria against a British and Free French invasion and occupation. Well did the French ambassador insist among other reasons "that they defend countries where, ever since the remote time of the Crusades, French language and culture have been closely associated with the life of their inhabitants" (press notice, June 14, 1941).

The Crusades have always had an absorbing interest for men in all lands, and especially in the various periods, since Napoleon was in Egypt, when western powers have fought in the Near East. Again today the eight military movements of western Christendom against the East of Mohammed in the eleventh to the thirteenth centuries have become real as in the past year their geography has been revived in a study of the Mediterranean fighting. There was a truly religious struggle and one for western civilization and way of life in the assault of the West upon the Near East.

Immediately the fervent religious character of these centuries must be emphasized. In no other way can one account for the inception of the crusades. The purely materialistic, historical student may delude himself with the belief that he can largely explain the later crusades as due to motives of commercial profit, royal ambition and the feudal spirit of adventure.

Yet he is commencing to realize that the First Crusade was occasioned by a religious ardor even though he might depict this as a mystic and quite inexplicable fanaticism. Here the economic interpretation falls short, far more so than it does in the present custom explaining American colonization almost wholly on economic grounds or the causes of the Protestant Revolt very largely so. Furthermore, it must be remembered that during this epoch St. Peter's chair was occupied by such commanding popes as Leo IX, the monk Hildebrand as Gregory VII, Urban II and Innocent III. The power of the papacy was at its height and the Crusades were a Catholic movement with diverse popes as the universally recognized commanding figures. This mediæval piety was best attested by the popularity of pilgrimages to favored shrines and tombs of saints. The best known is, of course, the pilgrimage to Thomas à Becket's tomb at Canterbury because of Chaucer's Tales. Now, if all England wended its way to the martyred archbishop's tomb, how much more important and efficacious must men have regarded the soul-healing results of a journey to the Holy Sepulchre. Even the Mohammedan of means was enjoined by the Koran to turn his steps to Mecca, at least once in his lifetime, to beseech the blessings of Allah.

The early attraction of Palestine is seen in the appearance, as early as 333, of a popular guide book, and itinerary from Bordeaux to Jerusalem, describing the route along the Danube River and into the Palestine country. Hardly were the barbarian invaders of the Roman Empire Christianized when they turned their steps from Rome to Jerusalem. With the Poles and Russians partially converted and St. Stephen reigning in Hungary in 997, the highway to Constantinople was free. So after the forebodings concerning the much-feared year 1000 had proved idle, pilgrims by the thousands traveled the tedious, dangerous way on foot or on horse to the Holy Land. Some went singly and took years for the journey, begging by the roadside, eating at monastic kitchens and occasionally working, here and there, in the construction of monastery or church foundations. Others went in bands of considerable number conducted by pious palmers or ascetic ecclesiastics of wide fame. Ingulf, the secretary of William the Conqueror, led 7,000 souls shortly before the Norman Conquest of England. The archbishop of Mayence was accompanied by 10,000, the bulk of whom never survived the

violence of robbers and the hardships of climate and hunger. The bishop of Cambray escorted over 3,000 persons in 1054. These are but illustrations. Pilgrims came from the very confines of Europe, from the depths of the German forests and from the bleak heather of Scotland, for they were resolved to bathe in the waters of the Jordan and visit the spots sanctified by the feet of our Lord and Saviour.

Suddenly the Holy Land was cut off when Jerusalem was captured, in 1076, by the orthodox Turks. Unlike the friendly schismatic caliphs of Egypt who had been in control, they denied further privileges to Christians. Pilgrims who persisted in visiting Palestine suffered untold hardships and danger. They were cast into dungeons and held for huge ransoms if they chanced to be persons of standing. Otherwise they were subjected to atrocities, possibly exaggerated, but compared with which the selling into slavery or even into harems was regarded as comparatively humane. Such were the stories that Peter the Hermit recounted. While his tales were once regarded as wild and extravagant, they are now given far more credence. Such cruelties aroused all Christendom.

Here were the Mohammedans facing Europe and threatening its civilization from the East as well as from the Spanish frontier. The Eastern Empire under Alexius of Constantinople was calling upon the empire of the West, on the successors of Charles Martel and Charlemagne, for military succor. An embassy was sent to the Pope almost at the very moment that Peter the Hermit was successfully importuning him to declare a crusade for the recovery of Palestine and to avenge the martyred pilgrims. It was a call which could not be overlooked if militant Christianity would protect itself from the fanatical followers of Mohammed, who were sworn to advance his doctrines with the sword and if Kismet, fate, called to accept salvation on the battlefield.

What was to be done? There were precedents in the form of minor religious expeditions against the Moors of Spain, the Turks of the Mediterranean islands, and the Berbers on the northern coast of Africa. Single knight or small numbers of chivalrous soldiers of fortune had aided the miniature Christian kingdoms of Spain in their unceasing campaigns against their Moorish conquerors. To fight along with the romantic, half-

legendary Cid had appealed to many a knight-errant. They made up the foreign legion of that day. In this way Portugal had been wrested from the power of the unbeliever. Knight-errants fought in the Greek ranks in vain attempts to free the ancient city and insular republics. Italian corsairs had long attacked the strongholds of Moorish pirates. In 1087, Pope Victor III had urged the cities of Pisa and Genoa to make war upon Tunis with the result that the latter was compelled to recognize the papal over-lordship. Gregory VII had only been deterred by his investiture struggle with Emperor Henry IV from proclaiming a holy war. Indeed it was said that this astute ecclesiastical statesman saw in a gigantic European movement against the Mohammedan a way of healing feudal divisions and establishing a lasting truce between the warring states of the West while definitely ending the menacing and ever-increasing power of the Turk. At any rate Urban II was not striking out along wholly new lines, when at the Council of Clermont he called all men to fight under the cross.

Pope Urban had hardly uttered his passionate appeal when preparations were being made throughout all Europe. Peter the Hermit, Walter the Penniless, and the German priest Gottschalk almost immediately led an unorganized, unarmed mob by the way of Hungary. Most of them were destined to perish. Their failure taught the main expedition the value of ample preparation. Fiery monks and knight-errants appeared everywhere to exhort men to take up the red cross of the crusade. Preachers were authorized to promise indulgences to properly penitent sinners and to encourage the belief that death in God's army would mean salvation. The cry God wills it, *Deus vult*, rang strong, resounding to the far extremities of Europe, even to the newly Christianized Scandinavian nations of the North. Debtors were freed of their debts. Families of crusaders were placed under the protection of the Church. Serfs were emancipated if they followed in the service of their masters. Then there was the spirit of adventure, the magnetic call of the Orient. According to Chronicler William of Malmesbury's more or less reliable account:

This ardent love not only inspired the continental provinces, but even all who had heard the name of Christ, whether in the most distant islands or savage countries.



The Welshman left his hunting, the Scot his fellowship with vermin, the Dane his drinking-party, the Norwegian his raw fish. Lands were deserted of their husbandmen, houses of their inhabitants. Even whole cities migrated. There was no regard to relationship: affection to their country was held in little esteem; God alone was placed before their eyes. . . . All was deserted. They hungered and thirsted for Jerusalem alone.

Europe was in a turmoil. Lands were sold, small villages almost depopulated. Gaols were freed of criminals. Cloisters released their monks. Knights, esquires, freemen, and serfs were joined by women and religious of all ranks. The proudest of the Norman princes and barons vied with each other in answering the papal call. Godfrey of Bouillon, of the blood of Charlemagne and related to Edward the Confessor, regarded as among the foremost of mediaeval chivalric leaders, sold his vast estates to equip his following. Together with his brothers Baldwin and Eustace he led some ten thousand horse and seventy thousand foot soldiers—a force considerably larger than our standing army in 1914. Raymond of Toulouse, who had fought so valorously in Spain that the proud Alfonso VI of Castile had given him his daughter in marriage, raised a force of nearly a hundred thousand fighting men. Then followed Raymond of Naples, whose Norman father, Robert Guiscard, had carved a kingdom for himself at the expense of the Moors. Stephen of Blois and Robert, Duke of Normandy, who was to lose the throne of England by his absence, levied a mighty force of Normans, Danes, Scandinavians and Anglo-Saxons. In all, fully a quarter of a million men, representing nineteen Christian peoples under as many leaders, journeyed overland to Constantinople and thence through Asia Minor.

That march was a terrible ordeal, a virtual baptism of hardship. Tens of thousands fell along the wayside as victims of the summer heat and eastern plagues. Finally, national jealousies led to open conflicts between various factions, threatening to cause total failure. At length, Tarsus, the birthplace of St. Paul, was captured, and the crusading hosts were keyed to a higher pitch. Before Antioch, they were joined by Dutch and Flemish pirates, by Prince Swend of Denmark and Edgar Atheling, who was the last of the old Anglo-Saxon dynasty. For the first time a feudal army faced an impregnable fortress. All hope was

given up when Peter Barthelemi, the anchorite, reported that he had found the Holy Lance. Regardless of the reliability of the miracle, which was rather generally doubted, it had the desired effect of arousing the Christian forces to such a pitch that nothing could withstand their assaults. Antioch fell.

From thence, they hurried to Jerusalem. Here, with cries of "God wills it" and "St. George," Godfrey's forces rushed the walls as they broke down all opposition. Jerusalem capitulated in 1099. Then the Christian forces displayed a fiendish cruelty, murdering, it was wildly estimated, 70,000 unbelievers. To us it is past all understanding, but, as an historian has well said: "The knight before the battle was as devout as the bishop; the bishop in battle no less ferocious than the knight." Turning aside from massacre and pillage, the army became a mass of pilgrims. Godfrey their leader refused a crown of gold where Christ had been crowned with thorns, refusing any title but that of Defender of the Holy Sepulchre. Other Latin kingdoms were set apart for other leaders. The First Crusade was over; Jerusalem was again in Christian hands.

A second crusade fifty years later under Emperor Conrad III of Germany and Louis VII of France ended in a perfunctory attack on Damascus. The Third Crusade is probably the best known because of Scot's *Talisman* and the beautiful German legend concerning the spirit of Barbarossa who was drowned while leading his forces through Asia Minor. The occasion of this crusade was the re-capture of Jerusalem by Saladin in 1187, and the plea of the Latin kingdoms in Asia Minor for reinforcements. St. Bernard's preaching aroused an enthusiasm hardly surpassed by that of the First Crusade. Aside from Frederick, the two greatest sovereigns of Europe, Richard of England and Philip Augustus of France, took the cross. Adequate preparations were made. A tithe amounting to a tenth was levied upon the movable property of every person (England's first personal property tax) in order to equip and hire the greatest force western Europe had ever called to arms. The military monastic orders, the Knights Templers and Hospitalers, for the first time took a leading part. Rivalry between the French and the English kings caused failure. Acre was hardly taken when Philip returned to France to plot against Richard, who, after the defection of the French troops, was unable to

attack Jerusalem. The pretty story is told that he refused to gaze from a mountain look-out upon the Holy City which he was unworthy to capture.

The Fourth Crusade, preached by Innocent III in 1202, incongruously resulted in the capture and pillage of schismatic Constantinople and the establishment of a short-lived Latin empire. Leading Crusaders had lost their high ideals. The Fifth Crusade (1217-1221), led by King Andrew of Hungary, failed ingloriously in Egypt. The excommunicated Emperor Frederick II on the Sixth Crusade won a treaty which granted permission and safe conduct for pilgrims who would visit Jerusalem. The Seventh Crusade, in 1248, against Egypt was planned by that ideal mediaeval king, Louis IX of France. The Eighth Crusade in 1270 was an attack upon Tunis by the saintly Louis IX and Edward I of England. The later expeditions were of little importance, being the work of minor leaders and of single nations without the resources in men and money to undertake a successful crusade. The crusading fervor was dying down. Men's interests were turning in more practical directions.

The Crusades failed of their immediate purpose to relieve Jerusalem and to restore the Christianized kingdoms of the East. In the end, they probably saved Europe from the Turk. Generations of preparation and fighting weakened and divided the Mohammedan peoples so that the Turkish capture of Constantinople was delayed about two centuries. During this time primitive Europe was strengthened, and there were developed the great Slavic countries like Poland whose forces under King John Sobieski were to relieve Vienna in 1683. That day at the gates of Vienna ended the Turkish terror. Since then the history of eastern Europe has centered around the gradual expulsion of the Turk, until now scarcely more than Adrianople remains of his once extensive European empire. To defend themselves in their eastern strongholds, the Mohammedans summoned forces from Spain. This lessened the pressure on the Spanish front and enabled the chiefs of Castile and Aragon to drive back the Moors and ultimately conquer Granada while the Portuguese were well on the way in their search for a cheap and free seaway to the East. The island of Malta seized by the Knights Hospitallers proved a barrier to further Moorish conquests in the Mediterranean, just as the seizure of Greek islands

enabled the Italian cities to drive Mohammedan merchantmen from the seas. So even from a purely military standpoint the Crusades can be said to have succeeded in that they saved Europe, if not Palestine, from Turkish domination.

Another result was the blow given to feudalism. Men became aware of the continent of Europe as against Asia and of their own national boundaries. They could no longer be held so faithfully to the allegiance of their immediate feudal over-lord. Provincialism was giving way. The spirit of nationalism with its stupendous force commenced to gain hold. Men were taught to regard themselves as Germans, as Italians, as Englishmen, and as Frenchmen rather than as denizens of this particular duchy, palatinate, county, or city. This was especially true of France. Ducal divisions were breaking down, with the result that there was forming a powerful self-conscious kingdom. The Dukes of Burgundy, Aquitaine, Normandy and the rest were giving away to the king of all Frenchmen. Here was the explanation of the early lead of France as the foremost nation in the West. With the growing spirit of nationalism, there came national languages and literatures, rival ambitions and hatreds.

Gregory VII was right in his supposition that the Crusades would lessen civil wars and strife among Christians. Only minor baronial revolts and dynastic wars occurred during the period from 1066 to 1300 as compared to the terrible conflicts of the following era with its Hundred Years War between France on the one hand and England and its allies on the other. A student of military affairs would glory in the training obtained by the crusaders as they perfected themselves in methods of siege warfare and gained knowledge of siege machines, improved archery, light lances, drums and trumpets and carrier pigeons as a means of communication.

The power of the papacy was vastly increased with the unity of Christendom against Mohammedanism. All soldiers of the cross naturally swore fealty to the pope as nominal generalissimo of the expeditions. He was also the recognized suzerain of all lands to be captured from the infidel. Relations between the various states and the papacy were much closer. A system of papal legates to all countries and with all army divisions was established. Thus modern powers are supposed to have derived their system of diplomatic and consular representation. The



papal states were considerably enlarged even as there was an increase in the temporal wealth of the Church and religious organizations through gifts and bequests of crusaders who never returned. This increase of wealth had its evil side, for in time it encouraged attacks upon the Church by men infected with cupidity. A student of the Protestant Revolt will appreciate this as one of the chief economic causes of the assault upon the Church and the monastic orders. Again as an aftermath of the crusades, Eastern heresies commenced to appear just as strange Eastern diseases were introduced to plague the West with epidemics.

A growth of democratic feeling of Christian brotherhood developed in the crusading period. It could not be otherwise when kings, barons, knights, freemen and peasants were all in the same army and under the same standard emblazoned with the same red cross. There were holy men and criminals, and men civilized and half barbarous. They were led not infrequently by some base-born Norman adventurer or possibly by some serf-born bishop or abbot. Certainly, slavery disappeared in the Christian lands of Europe and innumerable serfs rose to the status of freemen or became burgesses in growing cities, thus giving rise to a Third Estate. Feudal exactions were enforced with less rigor on the bulk of the villeins who continued in serfdom. Men were taught some bit of religious and racial toleration. In theory at least, the Crusades as a Catholic movement were perforce a democratic movement.

Living conditions were vastly improved as a direct outcome of the Crusades. The West was a sorry place for comfort and luxury, in 1100, as compared with the Eastern Empire of the Mohammedan. Constantinople was the great city of the world, compared with which London and Paris of that time were but a collection of huts with here and there a miserable stone palace without heat and with straw-strewn flag floors. Constantinople had fallen heir to all the luxuries of the Greeks and the Orient and had amassed a wealth such as the Christians had never dreamed. Even after destroyed and pillaged to the extent of a rough estimate of a hundred million dollars by the avaricious leaders of the Fourth Crusade, Constantinople remained to astound its Turkish conquerors with its riches and vast buildings. Antioch, Odessa, and Damascus offered almost as great

wonders to the primitive knights of the West. As a result of their travels they brought back new ideas of every kind. Their world had broadened beyond the European horizon.

Architecture was influenced by the Greek and Asiatic models. Without the newly acquired knowledge of construction, the cathedrals of the thirteenth century could hardly have been erected. Westminster, Salisbury, Cologne, St. Mark's in Venice would not be of proportions to inspire the wonder of succeeding generations.

Thirteenth century Oxford, Cambridge, Paris and Bologna owed an indirect debt to the Moorish universities which can hardly be estimated. The Arabs and Saracens had preserved the knowledge of the Greeks and had largely conserved the library stores of ancient times. In turn, they endowed the West with the knowledge of past civilizations. Pope Sylvester II was so highly educated in science at the Moorish school of Barcelona that he aroused fears of his orthodoxy. Early knowledge of mathematics, chemistry, botany and medicine came to no small extent from the contact with the Saracen of the East and the Moor in Spain. The scientist Humboldt regarded the Arabs as the founders of experimental science.

Everyday life was wondrously improved. New appetites were stimulated. Europeans were first introduced to such fruits as the apricot, pear, peach and plum. Cane sugar was introduced and, after some experiments, was grown in Italy. Tea as a beverage was no longer unknown. Silks, calicoes, and rugs, as well as Damascene swords and steels, came from Persia. These were the wants which caused later adventurers to seek a new route to China and India.

Chivalry reached its high point after 1200. Tournaments such as the Saracens held were introduced as the chief military spectacle of the late Middle Ages. Troubadors and Minnesingers wandered through France, Germany, and Italy singing the love romances of the East. Miracle plays became more common in churches and guild halls. Pleasure henceforth was to play its part in European life.

Probably as momentous a result as any was the impetus given to the commercial and industrial life of Europe, especially to the nations bordering on the Mediterranean. To supply the vast armies with munitions and food and to furnish ships to trans-

port men and supplies, shipyards and armories were built and expanded. Wealth came to the Italian cities as carriers and purveyors for the crusaders even though few of their citizens joined in the fighting. Through penuriousness, Venice actually sold munitions to the Saracen. The accumulated wealth of Italian cities became concentrated in the hands of the princely merchant families of Genoa, Florence, Milan, Venice and Pisa. Wealth meant leisure and the endowment of art and sciences. Hence, it fostered the Renaissance of the late thirteenth century which flowered out in the later cultural movement and gave a direct impetus to the beginnings of the age of geographical expansion.

RICHARD J. PURCELL.

The Catholic University of America.

## SHAKESPEARE AND WAR

Shakespeare's first concern with war was to exhibit it on the stage so as to thrill and to amuse his audience. The battle scene, which today has been banished from the legitimate stage and which, as a matter of fact, can be done supremely well on the screen, helped to make him the most popular playwright of his time. His historical plays are essentially military dramas, and in almost all his tragedies he inserts marching soldiers, personal combats and pitched battles. In *Hamlet*, a tragedy of thought, Fortinbras and his army march across the stage, and the play comes to a full stop with a peal of artillery. The battle scene, with its rapid action and its noisy appeals to the ear, which included the blowing of trumpets, the beating of drums, the clangor of arms and the booming of cannon, delighted the groundlings. Shakespeare brings his battle scene to a stirring climax with a series of single combats, in which the leaders of the opposing forces display their skill with broad sword or rapier. These heroic duels, which catered to the love of the Elizabethans for fencing, were guaranteed to jack up the tension of a lagging plot.

On the modern stage the battle scene is no longer in fashion, largely because the motion picture, which can deploy vast numbers over open spaces, is so much more realistic. Sir Philip Sidney ridiculed the mimic battles of the Elizabethan stage when he wrote in his *Defense of Poesy*: "While in the mean time two armies fly in, represented with four swords and bucklers, and then what hard heart will not receive it for a pitched field." However, Shakespeare was fully conscious of the limitations of his battle scenes, and he answers Sidney's objection in the Prologue to Act I of *Henry V*, in which he asserts that the imagination of the playgoer can transmute the bare platform-stage of the Globe into "the vasty fields of France," and a score of awkward supers into an army with banners. In *A Midsummer Night's Dream* he sagely comments that stage art, no matter how realistic, is dependent on the imagination of the spectator: "The best of this kind are but shadows, and the worst are no worse, if imagination amend them."

His battle scenes, as stage spectacles, may be outmoded, but the superb poetry which accompanies them is as vital today as



when it was first written. He supplied first aid to the imagination of the Elizabethan playgoer by supplementing the movement of his battle scenes with passages of descriptive and oratorical poetry. Any phase of war that he could not show on the stage, he described. In the Prologue to Act IV of *Henry V*, he paints a night-watch before the battle of Agincourt with all the skill of a Rembrandt, and later in the same act he draws a graphic picture of the gory field after the battle. We have only to read the lines in which Othello bids farewell to the "pride, pomp and circumstance of glorious war" to realize how the poet's imagination revelled in the sights and the sounds of battle. But these purely descriptive passages are tame by the side of the martial oratory which lends excitement, fury and grandeur to his battle scenes. The stately proclamations of heralds, the preliminary slanging-matches between combatants, the fiery harangues of leaders to their armies, the impassioned exhortations during the heat of conflict, the defiant utterances of warriors who stand at bay and fight without hope, the solemn eulogies pronounced over the bodies of the slain—in a word, the entire gamut of warlike speech is employed by Shakespeare to lift his mimic wars out of the rut of mere dumb shows, and it is this incomparable power over words that constitutes him the greatest master of the battle scene in literature.

Early in his career he tried to overcome the monotony of a series of battle scenes by mingling fun with fighting. Military life, on its comic side, inspired him to create the rascally Falstaff and his crew of bragging and cowardly mercenaries, as well as the less successful dialect group of captains in *Henry V*, Fluellen the pedantic Welshman, Macmorris the belligerent Irishman, and Jamy the canny Scotchman. His unfair treatment of French combatants may be ascribed to a general tendency of dramatists to supply comedy at the expense of the enemy. His French fops and braggarts were deliberately intended to provoke the laughter which is rooted in a narrow insular prejudice against foreigners. Shakespeare's best comedy scene involving military service occurs in the second part of *Henry IV*, where he pictures six freakish and reluctant recruits who are paraded before Falstaff. Only two are fit to serve, but they are promptly rejected when they cross the fat knight's palm with gold. The humor of this scene is good-natured, but it is evident that the dramatist entertained

no delusions concerning the venal officials and the awkward draftees of his own day.

War supplied Shakespeare with spectacular and comic effects; it also inspired those stirring outbursts of patriotism which have earned for him the title of national poet of England. His ten historical plays are a national saga on the greatness and glory of his country. If this saga enforces any lesson, it is that civil strife has been England's curse. In *King John*, the prologue play of the series, the poet strikes the keynote of his creed when he sums up his reading of English history in these lines:

"This England never did, nor never shall,  
Lie at the proud foot of a conqueror,  
But when it first did help to wound itself.

\* \* \*

Nought shall make us rue,  
If England to itself do rest but true."

England has been true to itself when it has presented a united people under wise rulers as its bulwark against attack from without. And England has been untrue to itself when it has permitted leaders to dissipate its strength by internecine strife.

Of all Shakespeare's patriotic utterances the most direct and the most eloquent is the speech of the dying John of Gaunt in *Richard II*. In glowing terms he salutes his native land as

"This royal throne of kings, this sceptered isle,  
This earth of majesty, this seat of Mars,  
This other Eden, demi-paradise;  
This fortress built by nature for herself  
Against infection and the hand of war;  
This happy breed of men, this little world,  
This precious stone set in the silver sea,  
Which serves it in the office of a wall,  
Or as a moat defensive to a house,  
Against the envy of less happier lands;  
This blessed plot, this earth, this realm,  
this England" . . .

In these lines Shakespeare glories in England as an island fortress free from foreign entanglements, and so strong in advantages conferred by nature that a united nation could ward off the attack of any invading power. Of course, he never

visioned the British Empire, with England the mistress of the seas. It has been remarked that, when he uses the term "British," he means the Celtic inhabitants of the island. He was a stern isolationist, whose views show a curious parallel to those professed by American isolationists of today, who stress the natural defenses of a continent washed by two oceans much as he stressed the moat around his island kingdom.

Shakespeare was proud of the greatness with which nature had endowed England; he was also proud of the warrior kings who had made "her reputation through the world"—

"Feared by their breed and famous by their birth,  
Renowned for their deeds as far from home,  
For Christian service and true chivalry,  
As is the sepulchre in stubborn Jewry  
Of the world's ransom, blessed Mary's Son."

The poet did not believe in sallies from his island fortress, and yet he visualized England's glorious past in terms of Richard Cœur-de-Lion and his heroic exploits during the third crusade. It would appear that his isolationist creed provided for a holy war, which to him meant "Christian service and true chivalry" in the cause of "blessed Mary's Son."

The concluding lines of Gaunt's apostrophe are like the mournful wail of a dirge. After emphasizing what nature and history have done for England, the dying man laments the decay of England's greatness, picturing his country as a mortgaged Eldorado. He accuses self-centered rulers of farming out the realm, leasing it "like to a tenement or pelting farm," trafficking in its honor "with inky blots and rotten parchment bonds." These last words of Gaunt supply a logical corollary to Shakespeare's doctrine of isolation. The poet would have the rulers of his island fortress forego entangling alliances abroad in order that they might concentrate on the solution of social and economic problems at home.

Shakespeare was no blind worshipper of country. Not only in Gaunt's great apostrophe but throughout the historical plays he does not hesitate to speak out boldly in condemnation of what has been done badly in England. However, his patriotic creed of isolation and self-sufficiency led him to take a narrow view of England's enemies. This is particularly true of Joan of Arc, who had defeated the English armies in battle. In the first

part of *Henry VI* he presents her as a witch, boastful, impure, and in league with evil spirits. This brutal characterization cannot be excused on the score that he was using material taken over from an old drama. The early play on which his *King John* is based is a violent anti-papal and anti-Catholic tract, and yet he dropped most of the propaganda at a time when it would have been extremely palatable to his audience. It is a pity that he allowed partisan bias to distort his picture of the Maid of France.

He preached peace, unity and a defensive attitude of preparedness to his countrymen. War for its own sake elicited his ridicule and contempt. In the *Enciclopedia Italiana* Mussolini sums up the philosophy of militant aggression when he writes: "War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it. All other trials are substitutes that never really put men into the position where they have to make the great decision—the alternative of life or death." Shakespeare was no stranger to this philosophy, but it is significant that when he had occasion to express it he did so through the mouth of a mob orator in *Coriolanus*: "Let me have war, say I; it exceeds peace as far as day does night; it's spritely, waking, audible, and full of vent. Peace is a very apoplexy, lethargy, mulled, deaf, sleepy, insensible." In *Hotspur* he paints a full-length portrait of a fire-eater, but the point is that Hotspur's bellicosity is ridiculed by the other characters in the play.

It is true that *Henry V* is a professional soldier who is glorified by the poet for conducting an aggressive war against France. However, this invasion of a foreign country is presented as a prudential enterprise undertaken to secure unity and peace for England rather than as an out-and-out war of conquest. In the second part of *Henry IV*, Shakespeare looked forward to this invasion, and he represented the dying Bolingbroke as prompted by horror of civil strife when he advises Prince Hal to stave off rebellion at home by embarking on foreign wars:

"Therefore, my Harry,  
Be it thy course to busy giddy minds  
With foreign quarrels."

Then, too, the poet goes out of his way to depict his "warlike



Harry" as "the mirror of all Christian kings," who refuses to draw his sword until he is assured that his cause is just and his quarrel honorable. And yet it would seem that Shakespeare suffered qualms of conscience for praising this foray from his island fortress. During the night-watch before the battle of Agincourt he raises the question of the morality of war in a debate between the king and three of his soldiers, in which he stresses the responsibility of leaders who declare war, as well as the obligation of the common soldier, who must obey whether the war is just or unjust, to "wash every mote out of his conscience."

That Shakespeare was not blind to the failings of military men as a class and to the moral evils which accompany war is evident to anyone who reads his comedy of disillusion, *Troilus and Cressida*. A savage satire on the false assumption that war in itself is romantic and ennobling, this play has its applications for the present world conflict. In exposing the stupidity, the pomposity and the petty wrangling of the Greek chieftains, the poet anticipates Aldous Huxley's famous descending series: "intelligence, human; intelligence, animal; intelligence, military." The play also pictures the lowering of moral standards which is a concomitant of war. Thersites, who functions as a mocking commentator, cries out: "Lechery, lechery! still wars and lechery! nothing else holds fashion." Perhaps the most interesting lesson of the play is contained in the speech of Ulysses on the necessity of rank, order and submission to authority, if civil society is to survive. In the absence of these, might becomes right, and a totalitarian dictatorship is inevitable. In the following lines Ulysses seems to point directly at Hitler:

"Force should be right; or rather, right and wrong,  
Between whose endless jar justice resides,  
Should lose their names, and so should justice too.  
Then everything includes itself in power,  
Power into will, will into appetite;  
And appetite, an universal wolf,  
So doubly seconded with will and power,  
Must make perforce an universal prey,  
And last eat up himself."

I. J. SEMPER.

Loras College,  
Dubuque, Iowa.

## EXPECTATIONS IN COLLEGE ENGLISH

There exists a fairly widespread conviction that the vaguest subject in the curriculum is English. Objectives and methods in English tend to be fuzzy on the edges. Whilst the educationists debate about "form" and "content" in the study of English, the teachers grope their way through "courses in English" with no very definite concept of what they are trying to achieve in such courses; and where aims are uncertain, methods are bound to be ineffectual. In the hope of blowing away a little of the fog, it may be worth while to consider the level of accomplishment in English which the college has a right to expect from its entering students.

The question, what can the college reasonably expect from its new students in English, has been answered in a variety of ways. But the answers may be grouped into these three sorts: an idealistic answer, a realistic answer, and a cynical answer. The question is one of sober fact and evaluation, which has nothing to do with ideals; but the ideals, like cheerfulness, keep breaking in. Dreams of what might be mingle with cold estimates of what can be and ought to be. The cynical answer is most often given in private conversation by disillusioned teachers of college English, whose backs are weary from spade work in the heavy soil of the actual college students' minds. It does not need much reflection to see that there may be a close connection between the extremes of the idealistic and the cynical answers. Idealistic optimism tends to raise not merely high hopes, but false hopes; and these in turn lead to a bitter reaction. The realistic answer is betwixt and between, concerned more with facts than with hopes, and solidly based upon knowledge of the situation as presented by experience. It should not be necessary to say that the only answer to our question worth considering is a realistic answer.

A realistic appraisal of what the college has a right to expect in its entering students in English is only another way of stating the objectives in this field of the educational efforts that precede college work. It must take into account the fact that students entering college are grossly unequal, in their native talents, in their environment, and in their previous training in English.

All the standardizing agencies in the world can never get rid of those huge differences in the qualities of college students. Hence the college cannot reasonably make equal demands in English from all its entering students. For the sake of convenience, we may roughly divide college expectation in English into three classes: high, medium, and barely tolerable. Let us look first at the lowest level of students who should be allowed to attempt any college work at all in English.

On this lowest level, the college has a right to expect that the entering student can spell correctly the ordinary run of English words, can use capitals and punctuation without bizarre effects, can follow grammatical rules in the construction of sentences, and can organize simple thoughts into a paragraph, whether written or spoken. In a word, the college may demand as a minimum that the student have a decent mastery of the rudimentary mechanics of the English language. The uses of spelling, punctuation, and sentence structure should have been acquired in the elementary school. The construction of paragraphs should have been the main work of the high school. If that work has not been properly done in the lower schools, the task of the college in English studies is made utterly hopeless. The student who is incapable of using correctly the mechanics of the English language obviously has no place in college classes in English.

On the second, or medium, level, the college has a right to expect that the student, in addition to being at ease in the mechanics of English, has been brought into contact with English literature to such an extent and in such a way that he or she can find a certain positive enjoyment in reading, can spontaneously catch some of the charm of good phrasing, can feel at least a little of the "brave music" of speech, and can appreciate the nervous force of structure, at least in paragraphs, if not in whole compositions. This can be boiled down into saying that the college may reasonably expect in its entering students some modest development of the power of criticism and literary appreciation in English. In the scheme of schools, this development may be considered a part of the work done in the latter half of high school.

On the high level of college expectation in English, one may look to see the entering student have something of that sensitive

feeling for the right word and the right phrase which is the first mark of the artist, the minimum equipment of the literary man or woman. It may further be expected that the student be capable of coherent grasp of a sequence of thoughts within the range of his or her experience, be alive to interrelations of ideas in a fairly large group, be capable of visualizing scenes and situations actually observed, and even have some imaginative power of combining elements of observation into new structures. To put that in another way, the high level of expectation is that the student be capable of organizing English speech into a fairly adequate expression of his or her own immature personality, with the sanity implied in at least the beginnings of a sense of humor. That is not to expect that students entering college be finished literary artists, even at the highest level of expectation, but only that they have set their feet on the first rung of the ladder of literary production.

These measures, it will be noted, are primarily concerned with the students' ability to use the English language as a means of expression. What about their equipment in the way of knowledge of English literary history, of English writers and writings? What about their erudition in English? Some of our educationists have made great play of the contrast between "form" and "content" in English, as if the two could have separate existences, as if expression in English could be intelligently considered apart from what it expresses, somewhat like a *chimaera bombinans in vacuo*. The desire to emphasize "content" studies in English has thrust its efforts even down to the level of the elementary schools. What, then, it may be asked, can the college rightly expect from its entering students in their "content" knowledge of English?

One very practical answer to that question is that it has no immediate relevancy. Through the grade schools and the high schools, and for that matter even in the undergraduate college, erudition in English literature is a means to an end, not an end in itself. The proximate end of "content" study is to develop in the student appreciation of good English as the combination of good thought and good expression of thought, as inseparable as body and soul; the remote end is the fusing of this appreciation into the student's own growth in thinking and expressing his thoughts in English. Erudition in itself, *Wissenschaft*, in



English, is the proper aim of graduate studies, if you wish, but not of high school or undergraduate work. "Content" study of English in the elementary and high schools is only part of the *method* of instruction. As a measure of achievement in the student entering college, it is merged in his ability to *use* English.

To round out even this sketchy outline of what the college has a right to expect from its entering students in English, it seems advisable to add some estimate of what percentages of college students in English may be found at each of these three roughly indicated levels. In any estimate of that sort, one must allow for considerable differences between one college and another. A small college in New England or the South Atlantic states may show percentages different from those of a college in New York City or in the Mid-West by the width of the differences in cultural background of students who come from a people of settled traditions in the use of good English, and students who come from the rawer environment of the non-English emigrant or the nomad pioneer. But even with such allowances in mind, one may venture to say that every college in the United States has from 5 to 20 per cent of its students in English who quite fail to reach even the lowest level of reasonable expectations, who have difficulties with spelling English words, who are often wildly uncertain about their sentence structure, and to whom a paragraph is an intellectual impossibility. That is a shocking fact; but it is one that must be faced. There are two chief reasons for the fact: our system of compulsory schooling, which drifts quite a lot of unschoolables through the high schools; and the parental conceit which believes that every boy or girl whose family can afford to send him or her to college must certainly be fitted for college. It is a fact which is the cause of much harm, both to the colleges themselves and to the unfortunate students who have no business to be in college.

Within the three indicated levels of what the college may expect from its entering students in English, the experience of many college teachers suggests some such estimate of percentages as this: of students on the lowest level, the percentage will run about fifty to seventy; of students on the medium level, about twenty to thirty-five; of students on the high level, less than 5 per cent. These figures are intentionally vague and tenta-

tive, meant rather to illustrate the general situation than to measure it with even approximate accuracy. But they may serve to hint at the reasonable range of hopes that an English teacher in college may entertain, without running the risk of an unwholesome sort of disillusionment, or, on the other hand, of being bogged down in an initial despair.

To sum up, the teacher of College English may expect a small percentage of utter unteachables; a very large percentage of stolid, unimaginative, and sluggish students, who can attain only a modest, workaday competence in English; a comfortably sized group, perhaps one-third, who now and then, at least, can catch glimpses of the meaning of English literature; and a small handful of the elect, whose growth in English letters often is measured only by the teacher's own ability to promote that growth.

W. KANE, S.J.

## YOUTH IN A CATHOLIC PARISH

The title of this article is also that of the author's doctoral dissertation for the School of Social Work, Catholic University. The research involved a door-to-door census of an urban parish, an interview with most of the unmarried young people of the parish, attendance at various parish functions, consultation with priests, teachers, and social workers, and a study of social conditions in the city as a whole. It is the purpose of this paper to present some of the results of the investigation. The young people will be quoted verbatim but less completely than in the larger work, to which the reader is referred for tables and substantiating data.

Catholic young people face much the same situation which confronts all the youth of the nation. However, Catholic young people have problems which are peculiar to them as Catholics. For example, they must "go to confession" if they sin grievously, and they themselves maintain that Confession acts upon them as a restraining influence. As a result of all this, Catholic youth are different; not all of them, and not exclusively by any means, but in the main. It would be a reflection on the efforts of the Church if Catholic young people were not different. It would raise a serious question concerning the advisability of continuing a separate school system if Catholic school youth were not characterized by greater adherence to practices of worship and to moral precepts.

Data concerning unmarried youth in the parish studied indicate that young people, trained in Catholic schools only, show consistent superiority in moral and religious practice over Catholic young people who have attended public schools only and over Catholic youth who have been in attendance at both types of school. There are, of course, exceptions in each of the three groups. In Table 1 are shown percentages on four points among a dozen on which comparisons were made.

These data do not tell why young people trained in Catholic schools are different; they merely point to the fact that they are. No comparable statistics for non-Catholics in the public schools are available.

TABLE 1.—*Moral and Religious Practice by School Attended*

Schools attended	Assist at Mass regularly	Received Easter Communion	Said they would discontinue prayers if not "heard"	Said they would marry invalidly
Catholic only.....	87.5%	87.5%	7.5%	7.5%
Public only.....	63.3	67.3	14.3	26.5
Public and Catholic	68.0	72.1	13.9	21.3

Something of the difference which Catholic youth represent in this secularized, materialistic age may be noted at the conventions of the Mission Crusaders and at the Sodality summer schools of Catholic action. Young people from parishes, high schools and colleges who attend these meetings are the marvel of civic officials, hotel management, and observant citizens by reason of the good order that prevails, of strict adherence to business, of attendance at liturgical ceremonies and of the happiness which is the pervading "atmosphere." This happiness seems to be the result of a beautiful relationship with God evidenced in the reception of Holy Communion at Mass each morning by so many of the delegates. Conduct at these conventions is a continuation of habits of living "back home" and is the result of the efforts and the good example of parents, priests, and teachers.

#### PROBLEMS OF YOUTH

The problems which concern the young people of the study parish are varied but interrelated. Unemployment makes it essential to curtail recreation; the non-practice of religion leads to moral lapses; family difficulties cause abnormal behavior on the part of youth who are old enough to be ashamed or jealous or angered; poor health keeps a few young people unusually dependent on parents and prevents others from obtaining employment; failure to finish high school or lack of intelligence makes it difficult for some young people to get a job, etc. The following table may serve to indicate the relative frequency of various types of problems which are part of the situation of the interviewees:



TABLE 2.—*Chief Difficulty of Youth. By Occupational Status*

Difficulty concerns	Total		Those in day school		Those not employed		Those employed		Those who attend night school	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Employment.	28	22	9	3	13	17	5	1	1	1
Career.....	29	12	15	5	3	2	10	2	1	3
Wages.....	8	12	—	—	—	2	7	7	1	3
Recreation...	5	3	1	1	—	—	3	—	1	2
Education...	24	7	18	6	2	—	3	—	1	1
Religion.....	6	3	2	—	—	—	4	3	—	—
Family.....	5	9	1	3	—	4	3	1	1	1
Other.....	6	16	3	11	—	2	3	2	—	1
None.....	6	10	2	5	—	—	4	3	—	2
Totals.....	117	94	51	34	18	27	42	19	6	14

The above table is based on replies to the question, "What do you consider to be your principal difficulty or worry?" It will be noted that six boys and ten girls said that they could think of no particular problem. However, there were problems in these instances revealed in other parts of the interview. Among the problems listed in the table as "other" were personality difficulties, those concerning health, etc. The most numerous problems had to do with employment.

#### THE EMPLOYMENT COMPLEX

The employment complex involves much more than unemployment. Among the principal factors included in the complex are: getting a job, training directly toward a chosen life work or career, keeping a job, winning advancement, and adopting a plan of life based on sound philosophy and ethics. The majority of the unemployed youth in this parish are under twenty-one years of age and a considerable number of these youth out of work are either physically or mentally handicapped.

Spiritual and moral needs being more permanently influential in view of the next world, the economic problem is not as fundamental as it might seem. There is need for young people to be deeply convinced of the truth of St. Paul's words, "And we know that to them that love God, all things work together unto good."<sup>1</sup>

<sup>1</sup> Rom. viii: 28.

Christ Himself has said in reference to this very problem, "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you."<sup>2</sup>

The nature of the unemployment problem as it affects the young people of the study parish may be determined from an examination of their own statements concerning it. The following were among the replies to the question, "What do you consider to be your chief difficulty in regard to employment?"

Getting a job.  
 Getting the right job.  
 Getting a better job.  
 Keeping a job—if I ever get one.  
 Carrying out my chosen work (teaching) if I get a job.  
 Choosing my life work. I can't go to college right now.  
 I can't get adjusted in a settled position.  
 Not making enough money to do what I want.  
 Keeping out of debt.  
 You must have high school education to get a job.  
 Meeting the right people to help you.  
 I picketed for the union; I'm blacklisted.  
 I'm afraid I won't get one.  
 The way to approach people in getting a job.  
 Decide whether to be a nurse or take the business course.  
 The field is overcrowded. (Short story writing. Also, physical education)  
 Personal attentions of the boss.  
 Will I profit by the opportunities with the Corporation.  
 I'm not prepared for hardly anything.  
 I got to have a job, but I have no worry. I need clothes.  
 Get a job with a better chance of promotion.

The variety of responses makes it clear that the employment problem is truly a complex matter. A recent book from the American Youth Commission treats this problem in detail.<sup>3</sup>

#### THE NEEDS OF YOUTH IN ADDITION TO EMPLOYMENT

A list of the needs of the young people of this parish would include such familiar items as adequate but inexpensive recreation and more education. It would also include the less familiar ones of more satisfactory relations with adults and some re-

<sup>2</sup> Luke xii: 31.

<sup>3</sup> Bell, Howard W., *Matching Youth and Jobs*, Washington: American Youth Commission of the American Council on Education, 1940.

source, now almost entirely lacking, in their personality problems. The more familiar needs may be met through such devices as the mixed parish club, night schools and correspondence courses. In regard to the less familiar needs of youth there are several areas in which the duty of adult leadership in regard to youth might be more profitably fulfilled: in the home, in moral and religious situations, in schools, and in the use of leisure time.

In the home there seems to be a need for more frequent association of parents with youth. There is an unfilled craving for affection—demonstrative affection. The following selections from among their answers to the question, "What could older people do which would bring about a better understanding of young people?", furnish a basis for evaluating family relationships, for the interviewees were thinking mostly of parents when they said:

Be more intimate with them; go out with them; they would see that they don't do wrong.

Trust them. Let them know that they are trusted.

Be around them more and see what they do.

Don't condemn them too soon.

Patronize their interests.

Mingle with them; more clubs and get-togethers, so there won't be so much bad in the world.

Try to put themselves in the younger's place. Ask themselves, "What would I do if I was young now?"

See their side and then add advice.

Give them a little more time.

Be like chums.

Have talks and not just ignore them as many now do.

Mother makes fun of me if I want to talk to her.

Be up to current styles by seeing movies and reading.

Forget, "I told you so."

Don't do anything wrong around young ones.

If they are Catholics they should practice and set good example.

The young ought to go to them; there's lots of things they could tell them.

Don't just listen to what we say; take time to find out what we really mean.

Usually the younger is unreasonable; they outgrow it as they grow older.

They have a fair understanding already.

The older have given in.

Didn't always use to mind older people; I do now.

Present parents went through the mill; they are modern.

Act like they can solve problems themselves. Give them responsibilities. Don't destroy their young interests by saying, "It's just your age," etc., this will give them the feeling of inferiority and they are not likely to consult their parents about anything. Don't ever paint a false picture of anything to them. (This last long quotation is from an eighteen-year-old boy.)

The remarks of the young people as presented above deserve more than a passing glance if older people, particularly parents, are to better understand the present generation of youth.

*In moral and religious situations* the priest is the logical counselor. Young people sometimes cannot have recourse to parents, and parents themselves often feel incompetent. The youth of the study parish expressed a desire for information in regard to moral problems. They want to be neither Puritans nor wantons. They do not read much, especially not religious reading, and sometimes they are ashamed or fearful about approaching the priest outside of confession. But confession has to be somewhat hurried. Through the parish club the priest can win the confidence of the young. They do not want him down to their level, but they do want to be able to talk to him "man to man." The girls need gentle and delicate attention. The young people have ideas on how to run a club and on what a parish can do to hold the allegiance of youth. They readily express their views. They have remedies to cure the world, and a patient hearing of their opinions is the least that could be done to win their confidence and guide them to the realization of some of their ideals. What they can do for their parish is included in these ideals. Father Heuser, founder of *The Ecclesiastical Review*, recognized the necessity for spiritual counselling of the young when he wrote:

"There are thousands of talented young men and women needing direction, encouragement, assistance, who have no place to turn for appreciation except in non-Catholic directions. There ought to be a Catholic source of helpfulness. Many talented young people have been lost to us for this reason."<sup>4</sup>

Monsignor John O'Grady, in a verbal communication to the writer, spoke substantially as follows in regard to how to deal with youth:

"The priest ought to lead youth to help themselves by letting

---

<sup>4</sup>M. J. H., "A Catholic Manhood Movement," May, 1925, p. 464.



them tell what they want and then getting their opinion on this or that program of self-help which is brought to their attention, or better, which they themselves bring forward. Let them think through a program of self-help; they can do it and do it admirably, with encouragement but no domination. Forcing them, giving them a list of don't's, doing things for them instead of aiding them in the efforts they make for themselves is wrong practice, poor technique. Probably the most important thing is patience and humility on the part of the counselor."

*In the school* the young people need more than vocational training, direction in methods of study, a traditional curriculum, etc. There is abundant evidence that character training is more important than all the other functions of the school and that it cannot be successful without religion as its basis. Homer P. Rainey sums up the non-Catholic proponents of this stand in the preliminary report of the American Youth Commission:

"Thus it is that we find every agency dealing with the problems of youth, today, struggling to find ways and means of getting moral and character values into the heart of the educative processes. Our problem is to effect a shift in the center of gravity from material prosperity to the human, moral and spiritual values."

The following typical remarks of the young people concerning the Catholic School are revealing (numerals indicate age):

Catholic schools should make things more real. One is taken by surprise in a non-Catholic environment. (Girl, 24.)

Those not going to Catholic school need instruction. I go to the children's mass to hear the instruction which is given. (Girl, 21.)

Young people ought to go to a Catholic school if possible. (Boy, 22.)

The parish should conduct a night school. (Boy, 20.)

This is a wonderful parish; later we will have a high school. (Boy, 19.)

The parish needs a high school; Catholic school people are deeply concerned about their religion. (Girl, 18.)

Summer school (religious vacation school) should be continued. (Girl, 16.)

The new parochial school will help the youth of the next generation. (Girl, 19.)

---

\* *Hearings on the American Youth Act.* Washington: Govt. Print. Off., 1936, p. 153.

Other remarks of the young people indicated a need for more training along vocational lines which is confirmed by nearly all the youth research \* and which is in line with the defense plans for the young people.

There is widespread recognition of the importance of *using leisure time* to good advantage. Youth are accused of wasting much of their free time, of being interested mainly in having a good time, of not being serious, not concerned with vital issues. If the charges are at all true and if "idleness is the devil's workshop," it is obvious that anything which leads youth to profitable enjoyment of their leisure will be of considerable service to them. The young find outlets for themselves, but they are open to suggestion and even to organization if it be not stultifying. (There is no use, for example, to try to stop them from dancing. But dances can be sponsored by parish clubs under suitable supervision rather than in night clubs, saloons and road houses.) Father Killian Hennrich seems to have summarized the whole thing in one pithy sentence:

"Youth leadership for Catholics means to guide youngsters through their leisure time in such a way that they may enjoy temporal things and not lose what is eternal."<sup>†</sup>

One of the most important things leaders could do for youth is to aid them to devise and carry through recreation projects which are inexpensive. Most commercial recreations cost too much and they are not always wholesome. For want of something more constructive and inexpensive, young people resort to pleasure seeking which might be sinful.

*Personality difficulties* are among the frequently encountered problems youth face. Young people in the study parish made reference to such difficulties as moodiness, loneliness, being too easily discouraged and having an inferiority feeling. Nearly one-fourth of them mentioned some such difficulty as among their problems and one-tenth of them consider such a state of mind as being their principal problem. The fact that these

---

\* Bell, Howard W., *Youth Tell Their Story*, Washington. American Youth Commission; and McGill, Nettie P., "The Religio-Cultural Backgrounds of New York City's Youth," reprint from *Better Times*, New York School of Social Work, Apr. 5, 1937.

<sup>†</sup> Hennrich, Rev. Killian, O.M.Cap., "Recreational Leadership of Youth." *Homiletic and Pastoral Rev.*, Apr., 1940, 705-716.

youth referred to their mental reaction rather than to the environmental factors which were its proximate cause seems to indicate that theirs is a personality problem rather than any other. The following illustration may give some idea of the reality of such problems in the life of young people.

A young lady of eighteen said that her chief problem is loneliness. Her father, a Catholic, is married a second time to a non-Catholic. His first wife, a Catholic, is still alive. The second marriage was performed before a justice of the peace. The girl seemed nervous in regard to the second wife, in stating that, "my step-mother tells my father everything I do." There is a baby boy in the family, child of the second marriage. The girl manifests dislike toward him, he probably reminds her that there is a step-mother, which fact she would be glad to forget. The girl is a Catholic high school graduate. She wanted to go to work but is taking post-graduate work at a commercial college instead, "at my father's expense," she stated, "as long as he will support me."

Not only is there evident jealousy over sharing the father's affection with the step-mother, but the latter, in the girl's opinion, has caused the father to lapse from religious practice. Her guilty feelings over losing some of the respect she had for her father might easily lead to more serious mental stress and abnormal behavior. When the girl feels bad she "has a good cry" or writes to her aunt about it. Both outlets serve to prevent a breakdown.

In high school the girl belonged to the Sodality, the Dramatic Club, and the basketball team. She has few friends now. (The family moved to this city within the past year.) There seems to be no particular maladjustments in her present reactions to situations outside the family. For example, she has called upon a politician for help in trying to secure a job. The commercial college she is attending has a record for successfully placing its graduates.

Similar cases might be presented. There are elements in such situations which psychiatrists would find significant. To whom should such young people go for help?

#### ADDITIONAL HYPOTHESES THE RESEARCH SEEMS TO SUSTAIN

The ages 16-24 do not accurately delimit the group usually referred to as Youth; sixteen is too young, twenty-four is too old.

There should be separate parish organizations for youth and for adults. The Holy Name Society and the Sodality do not

attract young people because youth love to run their own affairs in their own way. Their way is acceptable, provided patient counselling from a sympathetic priest is available to them.

A "streamlined" mixed parish club will prevent "mixed marriages" to some extent and inspire some leaders with the "spark" of apostolic endeavor. The parish club for young people would profit from an adaptation of combined fraternity and sorority features.

Youth will sacrifice, if necessary, more serious pursuits such as study, reading, civic activity and the apostleship, in order to achieve adjustment to the other sex in view of marriage. The parish club might provide for the more serious pursuits as part of the program which boys and girls indulge together under parish supervision.

The fidelity of youth to the practice of religion is rather closely related to the practice of their parents.

When the mother is the non-Catholic in a mixed marriage there are more unbaptized children and fewer faithful Catholic adults.

Youth and adults need more instruction in religion. They need to be reminded more frequently of what they have already learned.

Young people pray more in time of stress than otherwise. They pray directly to God usually, although the most Blessed Virgin is the saint to whom they most often have recourse. The only other saints they pray to are such publicized ones as St. Christopher, St. Anthony and the Little Flower. St. Joseph is invoked by several.

To forgive an injury is one of the most difficult duties youth are called upon to fulfill.

The young people believe that mild jitterbug dancing is not sinful but that the extreme forms "can be frenzy."

The great majority of youth "neck"; a fewer number "pet." Fondling is not considered to be sinful, but the young people state that it often leads to sin and even to "going the limit."

In case of persecution and torture some young people said they would dissemble, some would give up the faith, the majority would persevere, while some realized they could not persevere unless they had special help from God which they confidently expected to get.



There is a remarkable similarity between the theory as to what ought to be done in regard to youth and what youth themselves express as their needs. The important thing now is to get the leaders and the young people together.

BROTHER DOMINIC AUGUSTINE, F.S.C.

University of Scranton,  
Scranton, Pa.

Of no single technique is this variability more evident than in the technique of personal record-keeping. Personal record-keeping is essentially a written record of significant facts regarding an individual, presumably to be used by some type of supervisor, whether parent, teacher, pastor or employer. Current practice in personal record-keeping ranges from a few straggles which represent academic accomplishments (the usual report card record) to volumes of psycho-analytical reports on conscious and subconscious states of mind, attitudes, overt acts and social and family background.

The format of personal record varies as greatly as their content. In some cases only a single small card is used. In other cases a series of cards is used. In still other cases a running record folder or an electronic questionnaire is used. No standard or final form has emerged or is likely to emerge since the basic criteria for the form and content of any personal record is the use to which it is to be put and this varies with every situation.

The personal manager in a department store needs to know certain facts regarding the qualifications and training of the employees as related to their work. To the social worker these facts regarding the abilities and training of an individual may be of much significance in the mind of a service family in social work. A secondary school teacher may be immediately concerned with the mental and physical growth of the pupil and the home conditions that are affecting him. In other words, the

## PERSONNEL RECORDS IN GUIDANCE

Techniques in the field of guidance are as diverse as the people who use them. Sharp definition or differentiation is not possible. A discipline interview frequently merges into a vocational one and a face to face interview may be followed by letters which may be both a written interview and a record of the pupil's life history or family background. One counselor may use extra-curricular activities as remedial techniques; another may use them as a diagnostic technique for discovering latent abilities. In short, techniques in guidance are not unlike chameleons changing their attributes to blend or interpret the situations in which they are used.

Of no single technique is this variability more evident than in the technique of personnel recording. Personnel recording is essentially a written record of significant facts regarding an individual, presumably to be used by some type of counselor, whether parent, teacher, adviser or employer. Current practice in personnel recording ranges from a few symbols which represent academic accomplishment (the usual report card record) to volumes of psycho-analytical reports on conscious and sub-conscious states of mind, attitudes, overt acts and social and family background.

The format of personnel records varies as greatly as their content. In some cases only a single small card is used. In other cases a series of cards is used. In still other cases a cumulative record folder or an elaborate questionnaire is used. No standard or final form has evolved or is likely to evolve since the basic criteria for the form and content of any personnel record is the use to which it is to be put and this varies with every situation.

The personnel manager in a department store needs to know certain facts regarding the qualifications and training of the employees as related to their work. To the social worker these facts regarding the abilities and training of an individual may be of minor significance in the midst of a serious family or social crisis. A secondary school teacher may be immediately concerned with the mental and physical growth of the pupil and the home conditions that are affecting him. In other words, the

content and form of the personnel record is determined in large part by the answers to the questions: who is going to use the record; for what purpose is it to be used, and under what conditions?

In a recent survey made by the United States Office of Education it was found that school personnel records vary greatly both as to form and content. Recent literature on the subject tends to indicate a growing interest in the critical analysis of school records and experimentation with several types of records. It may be well, therefore, for us to consider what is implied in our basic criteria of usability. The implications fall naturally into five main groupings, e.g.: (1) the functions and philosophy of persons using the record and his conditions of work, (2) the place of the recorder in the record, (3) the significance of facts and opinions, (4) the criteria regarding data to be included and the classification of that data and (5) the style and terminology to be used.

1. The functions of the person using the personnel record in a school are frequently that of teacher or administrator and counselor. To the teacher or administrator the record should give data regarding any emotional or physical strain that is affecting the pupil's learning processes, as well as data regarding his mental abilities and academic progress. For instance, a teacher is concerned with the pupil's I.Q., former academic record in the same or related fields of learning and in his physical and emotional fitness to study the subject being taught. As a counselor he is concerned not only with learning processes but all aspects of the pupil's conduct and their relation to normal, healthy growth.

To illustrate: Marie repeatedly refused to pay attention in a mathematics class. The busy teacher finally excluded her from class when she refused to give an explanation of her conduct. However much the teacher might have wanted to find the cause of Marie's sudden inattention, she had not the time, background or place for an intimate conference. It was a counselor who knew of the absence of Marie's chum and brought the conversation around to where Marie told excitedly of the elopement of her chum with the movie operator from the neighborhood movie house.

"How can I concentrate on any old math when I think of

Delia doing all those exciting things? She may be in Greenwood by now! Just think! And Eddie is so handsome! Oh, gee, Miss White, aren't you excited, too?"

I rather think Miss White was excited. While there was very little she could do for Delia, there was much she could do for the girl before her.

Three aspects of the philosophy of the counselor are significant to the record. First, his attitude toward his work, whether he feels he is a judge or a friendly adviser. If he feels himself a judge, he will invariably pass judgment in the record. The quoted judgments below are probably not true of the pupils they describe and may have done the pupil serious harm.

"He is a born liar."

"She is a selfish, jealous girl."

"He is just naturally bad."

"I know he is a thief because he looks it."

"She is bold and impudent."

Since no counselor is in possession of complete information about any student, the counselor's judgment can never be wholly satisfactory and may be very unjust. Better practice tends toward relating the important facts in the situation, leaving the critical appraisal to the pupil himself, his parents or religious adviser.

The second aspect of the counselor's philosophy which affects the record is his attitude of inquiry. There may seem to be only a slight difference between the questions of a gossiping probator and those asked by a trained counselor. But the actual difference is as great as the two sides of a mountain.

If the counselor concerns himself with only those details related to the problem in hand and has a high degree of respect for the integrity of the character of the pupil he is counseling, his report will reflect this attitude in the number and kind of details included. It is an open question whether any school counselor, however noble and unselfish his intention, has a right to intrude more than is absolutely necessary into the inner life of a pupil. Some counselors would go so far as to say that a pupil should be protected from telling more at the height of emotional stress than he would freely tell in a calmer moment.

The third aspect of the counselor's philosophy which is of in-



terest to us is his general attitude toward the pupil. If he believes in a strongly paternalistic type of counseling, he will tend to try to direct a large part of the pupil's life. He will make the decisions instead of bringing the pupil to a knowledge of the problem so that he can make his own decisions. This will show in his record of the case, as in the following:

"He admitted he did it so I gave him a severe punishment and told him he would have to follow my directions. I laid out a full week for him and shall see that he does as I say."

If the counselor's attitude is one of detached interest and he believes in directing the pupil through wholesome principles of living rather than personal supervision, the record will reflect this, as in the following:

"Z admitted her share in the escapade and suggested her own penalty without much direction from me. She suggested she have no social privileges until next vacation. She is to report on herself just before leaving."

2. The place of the recorder in the record has long been a matter of debate. Early social case workers recorded almost exclusively their personal reactions to a situation or person. These were frequently inaccurate and sentimental, being more the record of a sympathetic untrained worker than a description of the actual situation or client. With the coming of more scientific methods in the social sciences, the records of the social case working agencies became more exact. The reactions of the recorder were, for a time, rigidly withheld from the record, and the resulting reports were cold, sterile, and not very enlightening. A study of these records led to the best present practice, which includes a brief description of the facts, plus the opinion of the recorder as part of the situation.

During a conference the pupil reacts to the counselor as well as the problem they are facing together. This fact must be taken into account, as also the reaction of the recorder to the pupil. Both personal reactions add valuable data in interpreting the problems involved.

Whatever the method of recording, whether exhaustive or limited in scope, it is important that no record should be anonymous. Since the recorder, whether consciously or unconsciously, includes his own reactions to the pupil, if only by his choice of

data, it is important to any subsequent reader of the record to know the author of each part of the pupil's record.

3. It may be well, while we are discussing the relative importance of facts and opinions, to compare the records of the school counselor with those of the doctor and nurse. When the medical profession was emerging from the barber shop, the symptoms of the patient were recorded in such general terms as: "He seems hot. His breathing seems fast. He has pains in his side." All these general statements have been changed to more accurate memoranda on the condition of the patient. The temperature is taken by a clinical thermometer; the pulse is counted carefully; the pain is localized and described with accuracy. From these facts the medical adviser infers his opinion as to the disease affecting the patient. It is to be noted that medical advisers are exceedingly cautious, their opinions being based on considerable carefully collected data. In the field of personnel work, we have scarcely emerged from our parallel of the barber shop. We still use clumsy and inaccurate instruments of measurement. We still speak in generalized terms of the symptoms we are diagnosing. It is of great importance that we begin to clarify our terminology and learn to describe situations and symptoms with greater accuracy, and, it might be added, confine our reports to pertinent facts.

The significance of recording facts rather than opinions can scarcely be overstated. In the first group of examples below, notice how little actual information is given upon which to base an opinion or offer assistance. In the second group notice how much the facts offer you in forming an opinion of the problem involved.

#### Opinions:

- "He comes from an average home."
- "He has undesirable personal traits."
- "I felt he was a thoroughbred."
- "Efforts were made to appeal to her from various angles."
- "She was a very ordinary girl."

#### Facts:

- "Speaks slowly and with affected deliberation. German is spoken in the home."
- "She has a shrill, nasal quality to her voice and speaks with nervous tension evident."

"He is 6 feet 4 inches tall and has difficulty in coordinating his arm and leg movements."

"She is afraid to stay alone in a room and will not go into a dark room alone."

4. The selection of data to be recorded is of first importance. Current practice ranges from the recording of all the facts and opinions that could be gathered about a pupil to the elimination of all but the academic record and such satisfactory adjustments as are deemed helpful in advancing the pupil's interests. Both extremes may be very harmful to the pupil. Take the situation in a certain city where the pupil personnel data are recorded without discrimination. A young girl suffered a malicious attack. By dint of great effort a report of the incident was kept out of the newspapers, but the school counselor placed a complete account of the whole affair in the school's permanent record file. It also happens that in this city all pupil permanent records are made available to any inquiring person. The girl's reputation, so carefully guarded by her family, soon suffered from the gossip growing out of the publicity of the school records. It is impossible to estimate the amount of harm done, not only to the girl but to her whole family.

On the other hand, lack of knowledge on the part of a counselor may lead to equally serious consequences. A boy from a well-to-do home played truant from school and covered his actions with forged notes from his mother. Only academic records were kept by the school. It was the boast of the principal that he knew every pupil in the school so intimately that no personnel records were necessary.

The boy drifted from truancy to serious delinquencies before anyone was aware of what was happening to him. He was not a "bad" boy or a stupid boy. He was a bewildered, disillusioned boy trying to find a way to strike back at a world that could hurt him so deeply. The principal, when he at last learned of the boy's delinquencies, was like a blind man leading a blind-folded boy.

In another school a usually bright, cooperative boy became indolent, inattentive and morose. The teacher, after several attempts to interest the boy, asked him to see his counselor and not return until he had changed his attitude. The counselor found in his record the account of poverty in the home, unem-

ployment of the father over several months, the serious illness of the boy's mother and a record of the recent irregular attendance of the boy. Without this information it is to be doubted if anyone could have elicited the information from the boy that he had been giving his blood regularly for transfusions to keep his mother alive. It was not something about which a sensitive boy could talk easily. Nor was it easy for him to tell about caring for his mother, but it eased the heartache a little to know someone cared and understood. But for the systematic recording of all pertinent data by the school counselor the boy would have dropped out of school and been lost as so many are each year. With the knowledge of his home problem it was possible for the counselor to be of real help to the boy during the succeeding months when he had to adjust to his mother's death and a broken home.

Many ways of classifying personnel data have been suggested. Since none of the categories are mutually exclusive, it would seem that the simpler the outline the more effective the plan. The five headings suggested below divide the data generally coming to the counselor into easily recognized categories.

(a) The social and family background of the student comprises all the background data relating to the pupil, such as the name, occupation, approximate income, education and special accomplishments of the pupil's parents, their marital status and the home locality. These, it is found, have a direct relation to the attitude and actions of the pupil when he comes to school.

(b) The personality data include the details of health, general attitudes and mental stability, I. Q. or other measurement of intellectual ability, age, height, and any special abilities or irregularities.

(c) The academic record frequently includes, besides the teachers' marks, items regarding the pupil's study habits, conduct in the classroom, and special difficulties.

(d) The social or cooperative living records include the pupil's reactions to adults, boys and girls of his own age, and to the school as a social institution. Extra-curricular activities, popularity with pupils of the opposite sex and with the same sex, social poise in the presence of older people, leadership ability and evidence of unselfishness are all valuable items for the record.



(e) Vocational records include the pupil's vocational interests and aptitudes and any employment record of part-time or full-time employment.

5. The style and terminology used in writing a personnel record have a definite effect on the usability of the record. There are four general types of records. The psycho-analytic type includes a very full description of the pupil's motives, actions and attitudes. The style of writing is frequently verbose, including many descriptive adjectives. The foreshortened or synoptic record is a summarized or condensed statement taken from more extensive notes. This type of record is often in outline form. The symbolic record represents a further condensation of data, the facts being indicated by letters, numbers or other symbols. In this type of record the simplification of the facts to a very limited number of key symbols reduces the possibility of differentiating personalities to a minimum. The fourth or most usable record is a running record which includes a series of brief characterizations and reports on the pupil's reactions and problems. These may be kept on separate sheets of paper for use while the pupil is attending school and the less significant items discarded when the pupil leaves school.

Since there is often little time for the counselor to read the record before a conference with the pupil, short, succinct statements are very desirable. In many records the style resembles a telegraphic communication. Long or involved dependent clauses or verbs withheld until the end of the sentence make reading the record in a few brief glances very difficult. All processes of reasoning on the part of the counselor should be eliminated.

Any counselor who has attempted to use the records of a previous worker knows the significance of the problem of terminology. It will be a long time before counselors have arrived at a common understanding of the terminology of guidance. A few suggestions gleaned from experience may be valuable.

(a) No special meanings should be given the words used. The counselor should confine the meaning of words used to the dictionary definitions of the words.

(b) It is inadvisable to use narrowly technical terms or terms borrowed from the medical profession or other specialized fields. It is important that the counselor keep the vocabulary so that

any uneducated parent can understand what is being written about his child. Also it is too often true that the terms borrowed from the other fields of knowledge are inaccurately used or tend to classify the pupils rather than describe them. The counselor rarely has sufficient background in the field from which the terms are borrowed to use the terms intelligently.

Considerable time and patience should be taken to make the record as accurate as possible, choosing the words with care to their exactness in describing the person or attitude or situation. Trite phrases and slang phrases, particularly, should be avoided and replaced by descriptive words that will interpret the person or situation sympathetically. It should always be borne in mind that another person reading the record will make some judgment regarding the pupil on the basis of the record. Careless or general descriptions may lead to an unfortunate misunderstanding and unhappy results for both pupil and counselor.

Since the primary function of the record is to give interpretative background to a pupil problem, it is of utmost importance that the recorder lend his best efforts to formulating a clear picture of the situation. The success or failure of a pupil may rest on the accuracy of the record. It is not too much to say that the pupil's very life happiness may be in the counselor's hands as he writes.

EUGENIE A. LEONARD.

The Catholic University of America.

## EDUCATIONAL NOTES

### APOSTOLIC DELEGATE LAUDS EDUCATIONAL INFLUENCE OF FORDHAM UNIVERSITY AND JESUITS

Tribute to the influence of Fordham University on "the life and progress of the nation" and to the system of education and culture founded and fostered by the Society of Jesus was paid by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at the banquet in New York September 16 held in connection with the centennial of Fordham.

The Apostolic Delegate was one of several distinguished speakers, including Vice-President Henry A. Wallace, representing President Roosevelt; Governor Herbert H. Lehman, of New York; the Most Rev. Francis J. Spellman, Archbishop of New York; Harry Woodburn Chase, Chancellor of the University of New York; and the Very Rev. Robert I. Gannon, S.J., President of Fordham. The banquet, which was broadcast, was part of a three-day celebration, marking the closing of the centenary year.

In his address on "Catholic Culture," the Apostolic Delegate emphasized that Fordham, in its education of youth, "has given not only intellectual training but a formation of the whole personality," never forgetting that "God and the soul are the supreme values in life both for the individual and for society." Following "the paths of fruitful pedagogy marked out by the Church," His Excellency said, Fordham has exemplified the balance between a university education and a religious education, "between the theoretical profession of religious faith and practical morality," seeking to prepare youth for "the moral problems to be faced in social life."

Praising the Jesuits' "Ratio Studiorum," which he called "that sterling method of teaching," His Excellency pointed out that "the fundamental note of this system is the presence and predominance of classical culture, even for the laity, and the subordination of scientific subjects to sound philosophy, the philosophy advocated by the Church, whose perpetuity is the mark and guarantee of its validity."

"The celebration of the Centenary of Fordham University is indeed a memorable event," the Apostolic Delegate said.

"There could be no more striking evidence of its importance than the participation in these festivities of eight thousand students, four hundred fifty professors, innumerable friends and benefactors, delegates representing more than four hundred colleges and universities, a host of alumni, bishops, priests, personages from every path of life, and above all the Supreme Pontiff Pius XII and the President of this nation, represented by the Vice-President. Your ardent enthusiasm is inspired by the remembrance of past generations which deeply influenced the life and progress of the nation, by outstanding accomplishments of a century of education, and by the promise and the hope afforded by a youth schooled in culture and in virtue.

"For culture is a flowering of thought that enriches the mind. In its perspective, Fordham has always looked not only to the intellect of youth, but to the entire man. It has given not only intellectual training but a formation of the whole personality. It has explained the meaning of life as it appears in the light of the science of biology. But it has also taken into account its origin and value and its relation to moral problems. God and the soul are the supreme values in life both for the individual and for society. At Fordham, God and the soul are spoken of and discussed as befits their importance. Too frequently in universities they are passed over in silence, either because educators do not perceive the relationship of God and the soul to university learning, or because they do not wish to bother youth with theological discussions and moral problems. Fordham, however, following the paths of fruitful pedagogy marked out by the Church, has constantly and firmly recognized the fatal consequences of such a course. This institution realizes that silence in a matter so fundamental creates a lack of balance between university education and religious education, between the theoretical profession of religious faith and practical morality, and that especially in the accelerated pace of modern life it leads to forgetfulness and to denial of supreme truths. Catholic education decidedly prefers to warn youth of the moral problems to be faced in social life. It seeks to prepare the young man and woman for inevitable internal struggles, and to give them moral strength.

"As youth must be well prepared for the practice of their professions, one visiting Fordham University sees that its libraries and schools are furnished with the most modern equipment and apparatus. But the Catholic point of view does not admit of a severing of time from eternity, because, according to a beautiful phrase of Pius XII, it is an essential characteristic of man not only to see eternity beyond time, but to see and to insert time into eternity and to make it a function of eternity.

"There is a wisdom, and it is the true wisdom, which projects



itself into the life of time, but keeps an eye ever turned to eternity! The Society of Jesus did not begin as a teaching order but as a missionary community. Ignatius and his first companions, of various nationalities, but all students at the University of Paris, banded together with the ideal of the missionary apostolate, in the most difficult fields, ready to undergo trying journeys, dangers and death itself. They had no thought of distinguishing themselves in studies, in colleges and universities. They had grasped the insignificance of human glory, as you can well see. They had made the 'Spiritual Exercises' in the manner dictated by Ignatius himself even before he outlined a program for their religious life. Indeed the purpose of these Exercises is to 'conquer self with firm and strong will, and to order one's own life' with military method, and to turn it directly to the final end, attainable only by the imitation of Christ. This they did in that sublime manner characteristic of the saints. Then they sought in service to their neighbor the greater glory of God. All brilliant students—Francis Xavier, Peter Favre, James Lainez, Alphonsus Salmeron, Simon Rodriguez, Nicholas Bobadilla and Ignatius himself, formerly a soldier but later a tireless student—they could neither forget their studies nor the humanism in which they had grown up. They were readily convinced that to render their missionary labors more fruitful it would be necessary to have a very special literary and scientific training. Likewise they understood the influence that well formed and studious youth would have on society. As St. Ignatius wrote to King Philip II: 'The entire welfare of Christianity and of the world depends on the proper training of youth.' Study and learning, considered as merely means and instruments, were soon to become of prime importance when placed at the service of souls.

"Thus rose that sterling method of teaching in the schools of the Jesuits, later called the 'Ratio Studiorum,' based on the Constitutions and Rules dictated by the founder of the Society of Jesus. It contains what is best in pedagogy, whether sacred or secular, from the classical Latin authors and the Fathers of the Church to the scientists of the time. The fundamental note of this system is the presence and predominance of classical culture, even for the laity, and the subordination of scientific subjects to sound philosophy, the philosophy advocated by the Church, whose perpetuity is the mark and guarantee of its validity. Just yesterday and today we have had another proof of the value of this method and tradition in the many learned lectures held at Fordham in connection with this centenary celebration.

"So from the very beginning, the Society of Jesus was distinguished by illustrious scholars in every branch of learning, the best of whom were assigned to teaching, such as Canisius and

Bellarmino, both later being declared Doctors of the Church. These apostles of learning went even among the lowly and the uncivilized, such as the Indians of this continent. Still fresh in our minds in this respect is the splendid example of De Smet and Ravalli, the heralds of the gospel in the State of Montana, where just a few weeks ago the Centenary of Catholicism was commemorated.

"Such a system of education and culture could not pass unnoticed and unappreciated, despite the persecutions that at times it had to suffer. Today there are more than five hundred institutions of secondary and higher learning conducted by the Jesuits for the benefit of young men of the laity and clergy, in addition to several thousand elementary schools. The great majority of the 26,000 living Jesuits is dedicated to the work of education.

"The Holy Father, Pius XII, in the treasured Letter sent for this occasion has expressed his gratification over the fact that at Fordham there are 'thousands of students, carefully trained in the secular sciences and arts, deeply imbued with the principles of the Faith' and ready 'to contribute generously to the advancement of Christian civilization.' For the good of society may these ideals and traditions be kept intact and alive. Those who bear the responsibilities of government wisely recognize today as in the past the worthy character of the work done in Fordham, evaluate its beneficial influence in civic life, and esteem it of the highest importance for the defense of the traditions and ideals of the nation. To them and to all who hold such an educational program in honor as also to all those who either by teaching or by learning, by their benefactions or their favor, contributed to the life of Fordham, is directed the paternal appreciation of His Holiness Pius XII and the gratitude of the Catholic Church."

#### THE CATHOLIC UNIVERSITY OPENS FIFTY-THIRD SCHOOL YEAR

The Catholic University of America embarked upon its fifty-third year of activity September 22, prepared to meet the increased demands brought about by the national emergency, which necessitated the shaping of its courses in a manner designed to make the most helpful contribution to the defense program, the Most Rev. Joseph M. Corrigan, Rector of the University, announced.

The registration period in all the schools of the university began September 22.

The Mass of the Holy Ghost and Solemn Opening of the Academic Year took place Sunday, September 28, in the Shrine of

the Immaculate Conception on the campus. The faculties of the several schools, graduate students, and members of the senior class attended in academic costume.

Greater cognizance of the national defense situation is reflected in many of the courses of the university, with stress being laid on the urgency of intensive instruction in the arts and sciences and the special skills identified with industrial expansion, including chemistry, physics, mathematics and economics.

Government underwritten courses included in the new federal training set-up, known as Engineering, Science, Management Defense Training, are being given in addition to the regular curricula. In the School of Nursing Education, and in its branch at Providence Hospital, provision has been made to care for a larger enrollment occasioned by the Public Health Service's program of financial aid.

In the School of Law's graduate courses, as announced by the Rev. Robert J. White, Dean of the school, problems arising out of war conditions in Europe and out of the American defense program will come in for special attention. A few courses in Trade Regulation, particularly with a view to its relationship to the emergency, have been added this year.

American political philosophy and the rules of conduct which should govern international relations will be stressed in the courses offered by the Department of Politics, with Dr. Herbert Wright, and his associates, the Rev. Wilfrid Parsons, S.J., formerly dean of the Graduate School of Georgetown University, and Dr. Robert H. Connery, handling these subjects.

The impact of the defense program also will be reflected in the courses scheduled in the School of Social Science, with new courses on Cost Accounting, Business Cycles, Welfare Economics, and Migratory Labor in the United States.

The important place which Latin America is destined to occupy in the future relationships between the nations of the western hemisphere also will be the subject of additional attention at the university. Dr. Manoel S. Cardozo, Assistant Curator of the Lima Library, will give a course in Portuguese Language and Literature, supplementing the courses in Political and Cultural Ibero-American Studies.

In the course of the summer, many quarters at the university

have been completely renovated and modern equipment has been installed to care for the expanded program of the institution.

#### MARIANIST SEMINARY ESTABLISHED IN WASHINGTON

Establishment of the first seminary of the Society of Mary in the United States at Washington, D. C., for the training of priests of the society was announced by the Very Rev. Walter C. Tredtin, S.M., Provincial of the Eastern Province. The new institution which opened in September will be known as Marianist Seminary and will serve both the Eastern and Western Provinces for the training of priests.

Although the Society of Mary has been established in the United States since 1849 and has numerous schools throughout the country, this marks the first time that priests of the society will be formally trained in the United States. The new establishment has been founded due to the war in Europe, which resulted in the recall of Marianist seminarians who had been studying at the University of Fribourg, Switzerland.

The Rev. John L. Ott, S.M., Superior of Chaminade College, Washington, D. C., since 1938, and previously dean of the college of arts and sciences of the University of Dayton, has been named superior of the new seminary. Theological studies of the seminarians will be carried on at Catholic University of America.

The Society of Mary was founded at Bordeaux, France, in 1817 by the Very Rev. William Joseph Chaminade, the cause of whose beatification is in process at Rome. The society is composed of priests, Brothers who teach and Brothers who do manual labor.

Procedure of the Society of Mary normally calls for the general education of members of the American Provinces at their own institutions, Mt. St. John Normal School and novitiate at Dayton, Ohio, Maryhurst Novitiate and Normal School at Kirkwood, Mo., and the University of Dayton. Graduate study is followed at the Catholic University and other leading institutions of the United States. Priests and scientists of the society were educated in Switzerland, following studies in this country.

Following the founding of the society in France, students for the priesthood studied theology in that country. After the expulsion of religious Orders from France in 1903, the seminary was established in Fribourg.



## SURVEY OF THE FIELD

Appeal to schools and colleges to "redouble our efforts in support of our cherished democratic institutions" and to youths of college age not to pass up opportunity for college training was made recently by President Roosevelt in a statement to the American College Publicity Association.

"America will always need men and women with college training," he said. "Government and industry alike need skilled technicians today. Later we shall need men and women of broad understanding and special aptitudes to serve as leaders of the generation which must manage the post-war world. We must, therefore, redouble our efforts during these critical times to make our schools and colleges render ever more efficient service in support of our cherished democratic institutions." . . . A solemn Pontifical Mass celebrated in Convention Hall by His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, before an expected gathering of 15,000 persons, will mark the formal opening on Sunday, November 16, of the seventh National Congress of the Confraternity of Christian Doctrine. The convention will be held in Philadelphia with headquarters at the Bellevue-Stratford Hotel, November 15-18. The sermon at the Pontifical Mass will be given by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and music will be provided by the choir of St. Charles Seminary, Overbrook, directed by the Rev. James A. Boylan. Later on Sunday Convention Hall will be the scene of a meeting which will gather together most of the 20,000 students of Philadelphia's nine diocesan high schools as well as students from other sections of the country. The Archdiocese's famous high school orchestra of 200 pieces will play at the meeting. The object of the meeting is to present the work of the Confraternity to high school students, showing them how they can participate in its program as visitors or helpers, and later as teachers and discussion club members. . . . Brother Emilian James, F.S.C., Auxiliary Provincial for the past three years of the Baltimore Province of the Brothers of the Christian Schools, has been named President of La Salle College, Philadelphia, as the school enters upon its seventy-ninth year. He was appointed by Brother G. Paul, F.S.C., Provincial, to succeed Brother E. Anselm, F.S.C.,

who has held the post for the past nine years and now becomes Principal of West Philadelphia Catholic High School for Boys, a position he previously held in 1932. Under Brother Anselm's direction, the enrollment at La Salle has tripled and many building additions have been made. Brother Emilian James has held executive posts in both national and state educational associations. He is now a member of the Executive Committee, College and University Department, of the National Catholic Educational Association. . . . The appointment of Dr. George Hermann Derry, sociologist, educator and author of international fame, as President of St. Joseph's College, has been announced by the Sisters of Mercy, Portland, Me. Dr. Derry was President of Marygrove College, Detroit, for ten years and has held professorships in the social sciences at Kansas, Union and Marquette Universities as well as the chair of political economy at Bryn Mawr College, Pa., once held by Woodrow Wilson. He spent four years as professor of Latin, Greek and comparative literature at St. Francis Xavier College, New York, and at Holy Cross College, Worcester, Mass. . . . The Rev. Edward D. O'Connell, of St. Anthony of Padua Church, Utica, N. Y., has accepted appointment as Rector of Mount St. Mary's Seminary Emmitsburg, Md., with the consent of the Most Rev. Walter A. Foery, Bishop of Syracuse. The appointment was made by the Most Rev. Michael J. Curley, Archbishop of Baltimore and of Washington. Born in New York City in 1895, Father O'Connell began his studies for the priesthood at the seminary of which he now becomes Rector. His theological training was completed at the Almo Collegio Capranica in Rome, where he received his licentiate in sacred theology from the Gregorian University. . . . Donnelly Hall, new science building of the College of St. Teresa, was the scene of convocation ceremonies held in the assembly hall September 11. Plans are being made for the dedication of the Hall on October 15, when the college will celebrate the diamond jubilee of its establishment. . . . The newest Catholic high school for girls in Detroit, Immaculata, under supervision of the Sisters Servants of the Immaculate Heart of Mary, opened its doors to 600 students on Monday, September 8. Sister Anna Marie is principal, heading a staff of 18 Immaculate Heart Sisters. . . . Villa Maria, resident school for girls conducted on Lake Pepin, Minn., by the Ursuline Sisters, observed its fiftieth

anniversary September 8. The Most Rev. John Gregory Murray, Archbishop of St. Paul, pontificated at Solemn Mass and celebrated Pontifical Benediction at the school as part of the observance. . . . Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, held at Los Angeles October 12-15, 1940, have just been published in booklet form by the National Center of the Confraternity, Washington, D. C. . . . The establishment of a permanent foundation in the College of Commerce of the University of Notre Dame to provide for formal and informal instruction in the theory and practice of outdoor advertising was announced by Reverend Hugh O'Donnell, C.S.C., president of the University. This new foundation is sponsored and financed by the Outdoor Advertising Association of America, Incorporated. . . . The National Geographic Society, of Washington, D. C., announces that publication of its illustrated Geographic School Bulletins for teachers will be resumed early in October. These bulletins are issued weekly, five bulletins to the weekly set, for thirty weeks of the school year. They embody pertinent facts for classroom use from the stream of geographic information that pours daily into the Society's headquarters from every part of the world. The bulletins are illustrated from the Society's extensive file of geographic photographs. . . . The fire loss in the United States during the past twenty-five years amounts to nearly \$10,000,000,000, with an annual average of about \$400,000,000. The loss for 1940 was slightly under \$300,000,000. Since 1900 about 400,000 people have lost their lives by fire in the United States. In the last twenty-five years more Americans were burned to death than fell in the World War and the Civil War. The property loss from fire in just the last ten years would provide more than a billion dollars to expand the Navy to the point of unchallenged supremacy in either ocean, allow another billion dollars for 10,000 military planes and leave a third billion to modernize the Army. We have about 700,000 fires a year in the United States, of which about 400,000 occur in homes. A home fire occurs somewhere in the United States every minute and a half on the average. About once every fifty minutes some person is burned to death in a fire. . . . "Fire defense for national defense" is the theme of this year's Fire Prevention Week, to be observed throughout the country October 5-11. . . . Following closely upon

the blessing of the New Seminary of Our Lady of Providence at Warwick Neck by the Most Rev. Francis P. Keough, Bishop of Providence, announcement was made of the appointment of the Rev. Russell J. McVinney, Assistant Editor of *The Providence Visitor*, as Superior of the Seminary. Eight other priests of the diocese were also appointed to the Seminary faculty. Four of them have in recent years made special studies at the Catholic University of America, Washington, D. C. They are the Revs. Edmund J. Brock, of St. Edward's Church, Pawtucket; Henry J. Crepeau, of Our Lady of Presentation Church, Marienville; and Arthur A. Sullivan and John F. Cox, of the Cathedral of SS. Peter and Paul, where Father McVinney is also an assistant.



## REVIEWS AND NOTICES

**Our American Government: What Is It? How Does It Function?** compiled by Representative Wright Patman of Texas. Printed (as House Document 152, 77th Congress, First Session) by United States Government Printing Office, Washington, 1941.

This document may be obtained from the Government Printing Office for twenty cents or through the courtesy of members of Congress. It should be available for teachers of civics who might well run through its 252 questions and answers on American government with their classes. Carefully done and well edited, the answers, as far as I have looked into them, are correct or substantially so, and they offer an intelligent and necessary knowledge of our Federal Government, national parties and the rights and duties of citizens. Some of the detailed answers to unusual or technical questions might not be found so available elsewhere, hence it is a valuable pamphlet to have at hand.

RICHARD J. PURCELL.

---

**Choose and Use Your College**, by Guy E. Snavelly. New York: Harper and Brothers, 1941. Pp. 166.

Dr. Snavelly, a former teacher, a college administrator, and an official of various sectional and national associations of colleges and urban universities, is exceptionally qualified to write this little volume, which can be read in three hours and might well be read by interested teachers, parents or prospective college matriculants. It is sane, tolerant, helpful, and practical in its advice. It sells college only for those who are fitted and willing to work, and it advises no particular college while it stresses the desirability of a careful selection of the institution where a student will spend four formative years and whose academic label he will bear through life. Written in 1940, there is no stress on professionalized college athletics, but rather on physical culture. There is a realization that World War II will leave an ineradicable influence on the American college, even to a shortening of the course so as to enable boys to finish before their compulsory military training in our new democracy begins.

No particular type of college is favored: state institutions,

endowed private institutions, boarding colleges, urban universities, or church-related schools. There is some stress on recognition by regional accrediting agencies, the Association of American Universities, and the Phi Beta Kappa with a list of 575 colleges throughout the land which have been stamped as adequate by some recognized non-sectarian standardizing body. With some justice in view of colleges becoming defunct and leaving alumni without moorings, Dr. Snively observes: "It would seem unmoral for a church group to insist upon supporting a college whose future is impossible. It is certainly unfair, if not downright dishonest, to the unwary high school graduate to have an over-zealous churchman of his faith direct him to a poorly equipped, substandard college."

A bewildered freshman will find many suggestions in the chapters, "What to Study," "How to study," and "Careers." Collegiate friendships even as an influence in after life, college life with a warning not to over-emphasize the side-shows, fraternities and clubs, and inter-collegiate activities are considered in a prudent fashion. There is a decidedly religious and moral attitude: "Religion gives a tone to a campus. It helps best in building character. It can give a more complete interpretation of subjects studied—literature, science, music, philosophy, art. All religions can sanction the Golden Rule: Do unto others as ye would that they should do unto you. None can fail to improve by lessons taught in Christ's Sermon on the Mount."

RICHARD J. PURCELL.

---

**History of the University of Pennsylvania**, by Edward Potts Cheyney. University of Pennsylvania Press, 1940. Pp. 461.

The University of Pennsylvania has celebrated its bicentennial. For the occasion Professor Cheyney, the great-grandnephew of one of the first pupils enrolled, wrote the complete details of the University's history. No one ever attempted similar work before. The difficulties were too bristly with problems of fact and interpretation. Through the gentle expedient of honesty, the rule "nothing extenuate, nor set down aught in malice," Professor Cheyney has produced a work that is more than an acceptable history. He has written a vigorous narrative, the biography of an illustrious educational institution. The book's spirit, a man-

ifestation of the author's philosophy of fairness known to Penn students since 1884, gives the history vitality to stand successfully against antagonistic scrutiny (a university must be allowed some enemies), or the excited eagerness of over-loyal alumni, the lingering undergraduate mind that passed examinations but failed to grow up.

The story begins in 1740 in Philadelphia, a colonial metropolis already in possession of elements of staidness that today have become incrustations. George Whitefield, the young Anglican revivalist, came to the city with his two enthusiastic interests: emotional religion and free schools for the poor. Philadelphia had no Charity School; before long its ministers of religion refused Whitefield their pulpits. To solve this double problem "a group of plain men, mostly mechanics, and several of them Moravians, who were both pious and interested in education," originated a plan that was advertised in the newspapers during June, 1740. After a pious introduction stressing toleration the proposal adds:

With this view it hath been thought proper to erect a large Building for a Charity School for the instruction of Poor Children gratis in useful Literature and the knowledge of the Christian Religion; and also for a House of Public Worship. . . . The Building is actually begun . . . and the foundation laid.

When this New Building, located at Fourth and Arch Streets, was completed in 1741 its religious purpose was fulfilled at once. The Trustees allowed its educational use to lag. Even in 1747 "there was as yet no school." During 1749, the ninth year of delay, Benjamin Franklin "steps on the stage to assume in the eyes of posterity the role of principal founder of the University," because the Trustees were in financial difficulties.

A group of men of position and wealth offered to buy the New Building, to pay all outstanding debts, and to agree to carry out the trusts incumbent upon it. These men had a new plan, largely inspired by Franklin, to meet the long-standing need of Philadelphia for an institution of higher learning, and they required a building in which it could be established.

An Academy in consequence was opened January 7, 1751. The Free School, too, at last became a reality! On September 16, 1751, "ten years after it had been first proposed . . . the Free School was inaugurated in the building originally planned for

it." And Professor Cheyney adds this illuminating comment: "The Trustees obtained much popular credit for the establishment of this philanthropy." As a means of extending the benefits of such philanthropy the Trustees established a Free School for Girls in 1753.

Franklin insisted on an alert individual to head the Academy. His choice was a progressive young teacher from Scotland, William Smith, who had the ability to raise the Academy in 1755 to the loftier level of a College. The newspapers rejoiced in the announcement that "a College in the most extensive sense of the word is erected in this city and added to that collection of schools formerly called the Academy." William Smith's new title was "Provost"; and there is surprise in the term, for it was used nowhere else in America. "President" was reserved for the head of the Board of Trustees, that powerful persuasive assembly more intimately associated as a scrutinizing check upon freedom at Pennsylvania than at any other American university. Professor Cheyney's pages quicken with dramatic interest as he narrates the details of the Colonial College's swift progress and its expanding influence under the active guidance of William Smith. The complicated politics of the Revolutionary era swirl around the College, and before the Provost's turbulent opinions forced him into retirement he had a conspicuous part in training influential men in the scientific, literary, and artistic life of the city. Of the College at this time Professor Cheyney says: "It is doubtful whether it has at any time since been relatively so conspicuous or so influential in its immediate community."

Excitement, humor, and educational interests are woven into the author's pattern of history across the decade after 1779. By legislative act of November 27, 1779, the College became a University, an institution closely united with the new government, and the Provost was ousted. New trustees with a new faculty experimented with new ideas. Dr. Smith, prolonging a denunciatory campaign against this new order, won a "handsome victory" that created a bizarre situation in 1789. The old College and the Provost were restored, and then there was the hilarious incongruity of "two institutions, the University and the College, where there had been one before." The Academy continued on, not knowing to which higher school it belonged, while the same puzzle perplexed the Charity Schools for Boys and



Girls. Provost Smith prodded the Legislature to work out a procedure for a single institution. The lawmakers gave him what he wanted—the University of Pennsylvania! The Charity Schools continued their work for elementary education until 1877 when, with free public education provided for all children, the purpose of the original school was transformed by the Trustees into free scholarships “to poor boys” and instruction for “indigent female students.”

The dramatic narrative of Pennsylvania's struggles and victories changes abruptly after 1791. Handicaps, partly religious, partly geographical, partly the fault of vapid conservatism, pushed the University's prestige down a decline.

It was a serious deficiency that she had no president, a personage that had played so characteristic and influential a part in the history of other American colleges and universities. The Provost in no way took the place of a responsible president. He was only in a most restricted sense the head of the institution. He had neither real power nor real responsibility. These lay in the Board of Trustees. He was . . . often disregarded, limited, instructed, controlled at every turn. . . . The same superiority of position of the Trustees and their habitual regulation of what was purely academical matters disparaged and enfeebled the Faculty.

A change of location to a new home on Ninth Street did not help matters. The Medical School, however, flourished and expanded. The names of Rush, Wistar, Morgan, Griffiths, and Barton brought luster to the University. After the deadening years an era of expansion set in about 1829. William H. De Lancey was named Provost, and his initiative stirred laggards to life. The professor whose fame has lingered firmest in tradition and reality was Henry Reed, a scholar who did for European Literature at Penn what Longfellow and Ticknor were doing in New England. The Alumni appeared on the scene, the Law School was established, a second Scientific School was organized. Professor Henry Coppee's renown was an unusual combination of literature with military interests. During the Civil War, though the progress of education had to mark time, conspicuous former students were in the service, and of these the most prominent and the most popular was General George B. McClellan.

Before Professor Cheyney proceeds to the last chapters of his

story—the history of the modern University of Pennsylvania in West Philadelphia—he looks with calm independence of judgment at the causes that kept his University, before the close of the Civil War, “from ranking in public estimation as equal with the most advanced colleges or universities of the time.” He discovered a rigidity of spirit, a devotion to old established practice, a complacency of Trustees and Faculty in the routine that had been followed, a lack of imagination and of boldness of conception and action that had made the University indifferent to new proposals and alien to the community that surrounded it. “Dr. Horace Howard Furness, trained in the study of the most discerning of all critics of human nature, some time later described the University as ‘sedate, conservative, respectable, quiescent in the belief that the methods of education which were wholesome for the fathers must be wholesome and all-sufficient for the sons and grandsons.’”

The impetus toward a new vitality was realized with the completion and inauguration of College Hall in West Philadelphia, dedicated for use October 11, 1872. Dr. Charles J. Stille was Provost. His wise guidance, felt until 1880, propelled the advance of the Scientific Schools, approved the establishment of courses in music, aided the rejuvenation of the Medical School and the foundation of the Dental Department. What President Eliot was to Harvard, Stille was to Pennsylvania. The picture that Professor Cheyney draws of Provost Stille's foibles is appealing; the account of his saddened last years has the candor of realism.

A great many readers will turn with enthusiasm to the incidents that illuminate the origin of the Wharton School, that startling innovation in the realm of University Education. Joseph Wharton's vision of the benefits of scientific study of business became a School of Business at Pennsylvania, now the largest department in the University. The brilliant originality of the idea found favor with the new Provost, Dr. William Pepper, who made the thirteen years of his administration notable for success in expansion. Professor Cheyney's pen becomes pungent as he relates the experiments and the advances of this time. He mingles many a good story or keen characterization with the sketches of the establishment of the Graduate School, and the explanation of the origin of the Biological School, the Graduate

School for Women, the Department of Architecture, and the Veterinary School and Hospital. Due recognition is given to famous teachers and scholars: Dr. Patten, John Bach McMaster, Albert Bolles, while the baneful influences that deprived the University of the services of men like Robert Ellis Thompson and Edmund James are told with sharp clarity. Everywhere throughout the last chapters of this magnificent history the author retains his fine discrimination, his sure critical skill as a scholar, and his genuine human interest in men and their motives. Especially in his concise pages on the Nearing Case, that bitter episode that brought the focus of unfavorable national publicity on the University in 1915, Professor Cheyney proves his possession of superlative judgment.

After 1914 the two great facts of high significance in the life of the University were: first, the changes and developments that promptly took place in the College proper when Dr. Arthur Hobson Quinn was appointed Dean; second, the election of Thomas S. Gates to the Presidency. Both meant a revised order, one in which the University of Pennsylvania stepped further along the avenues of prominence it was founded to maintain. The sinews of Professor Cheyney's history are accuracy and honesty; the book's spirit is a fusion of affection and pride. Throughout two hundred years of higher education the University of Pennsylvania has influenced impressively the ideals of generations of Americans.

DANIEL S. RANKIN.

**Marriage and the Family: A Study in Social Philosophy**, by Jacques Leclercq. Translation from the French by Thomas R. Hanley. New York: Frederick Pustet Co. Pp. 395. Price, \$4.50.

This is one of four monumental works in social philosophy by the noted Dr. Jacques Leclercq, Professor of Ethics at the University of Louvain. It is primarily a work in social philosophy, a rational exposition and defense of the conception of marriage and the family traditional in Christian society. As the translator states in his preface,

"The main object of this socio-philosophical study is to view in the broadest way and from the highest point the problems of the most fundamental of all human institutions, the family; to

subject the elements of traditional family mores and ideals to the acid test of a sound philosophy of human nature and its requirements; to uncover and refute the many false standards and assumptions that today are undermining family life and therewith society itself; to set forth the true and tried principles that must at all costs be prudently and progressively applied to present-day problems of the family, marriage, and sex."

Incidentally, the translator, the Rev. Dr. Thomas R. Hanley, O.S.B., has given the volume a considerable American touch. Some passages have been omitted or abbreviated, and a few paragraphs have been rewritten or added as recent American developments suggested. In the footnotes a considerable amount of material, drawn from American sources, has been substituted for material in the original, or added to it.

Dr. Leclercq pays an impressive tribute to the translator when he writes in his foreword:

"The present English edition is considerably superior to the French one. I owe this to the translator, who did not limit himself to the bare work of translation but reflected while translating. He pointed out to me several gaps and some weaknesses, and he insisted that I fill in the gaps and correct the weaknesses; nor did he give me any respite until I had done so to his satisfaction. To him, therefore, is due whatever this volume has gained in course of translation."

The author brings the contents of the volume under the following chapter heads: The Principles and Social Importance of the Family; The Nature and Conditions of Marriage, Chastity, Guardian Virtue of the Family; Free Love Ethics; The Birth Rate and Birth Control; Woman in the Family and in Society; The Child in the Family and in Society. Throughout, he battles bravely and mightily for the traditional natural law doctrine as against the "individualist illusion" that "dries up the sources of life, poisons education and even threatens to wreck civilization."

It is refreshing indeed to see such a volume come from the press today. Catholic scholars will read it avidly. Would that the teachers in secular schools could bring themselves to abandon their "individualist illusion" theories long enough to read it also. It is difficult to believe that any one of them could be left anything but deeply impressed.

EDGAR SCHMIEDELER, O.S.B.



## Books Received

## Educational

American Council on Education Studies: *Motion Pictures in a Modern Curriculum; Projecting Motion Pictures in the Classroom; Students Make Motion Pictures; Films on War and American Policy*. Washington, D. C.: American Council on Education. Pp. 179; 53; 142; 63.

American Philosophical Society Proceedings: *Symposium on Recent Advance in Psychology*. Philadelphia: American Philosophical Society. Pp. 563. Price, \$3.00.

Brown, Dorothy Lothrop, and Butterfield, Marguerite: *The Teaching of Language in the Primary Grades*. New York: The Macmillan Company. Pp. 235. Price, \$1.50.

Confraternity of Christian Doctrine: *Proceedings of the National Congress—1940*. Paterson, N. J.: St. Anthony Guild Press. Pp. 533.

General Education Board: *Annual Report—1940*. New York: General Education Board, 49 West 49th Street. Pp. 216.

Jacobson, Paul B., and Reavis, William C.: *Duties of School Principals*. New York: Prentice-Hall, Inc. Pp. xxiv + 812. Price, \$3.50.

*Ninth Yearbook of School Law, 1941*. Washington, D. C.: American Council on Education. Pp. 290. Price, \$1.00.

Randall, William M., and Goodrich, Francis L.: *Principles of College Library Administration*. Chicago: American Library Association and University of Chicago Press. Pp. 249. Price, \$2.50.

Starch, Daniel, Ph.D., Stanton, Hazel M., Ph.D., and Koerth, Wilhelmine, Ph.D.: *Psychology in Education*. New York: D. Appleton-Century Company. Pp. 722. Price, \$3.00.

Strang, Ruth M., Ph.D., and Smiley, Dean F., M.D.: *The Role of the Teacher in Health Education*. New York: The Macmillan Company. Pp. 359. Price, \$2.00.

## Textbooks

*A Catechism of Christian Doctrine*. Revised Edition of the Baltimore Catechism No. 2. Paterson, N. J.: St. Anthony Guild Press. Pp. 114.

Ayd, Joseph J., S.J.: *An Introductory Manual in Psychology*. New York: Fordham University Press. Pp. 161. Price, \$1.50.

Benedict, Ralph C., Knox, Warren W., and Stone, George K.: *Life Science Based on High School Biology*. New York: The Macmillan Company. Pp. 682. Price, \$2.00.

Brennan, Robert Edward, O.P., Ph.D.: *Thomistic Psychology*. New York: The Macmillan Company. Pp. xxv + 309. Price, \$3.00.

Charters, W. W., Ph.D., Smiley, Dean F., M.D., and Strong, Ruth M., Ph.D.: *Health in a Power Age*. New York: The Macmillan Company. Pp. 333. Price, \$1.08.

Coulter, Sally: *Footlight Fun*. A Book of Plays for Grades Six to Ten. New York: Silver Burdett Company. Pp. 216. Price, \$2.36.

Dondo, Mathurin, Ph.D.: *Modern French Course*. Revised Edition. Boston: D. C. Heath and Company. Pp. 645. Price, \$1.92.

Edmonson, James B., and Dondineau, Arthur: *Civics in American Life*. New York: The Macmillan Company. Pp. 702. Price, \$1.72.

*Fifteen Poets*. New York: Oxford University Press. Pp. 503. Price, \$1.45.

Flynn, Harry E., and Perkins, Floyd E.: *Conservation of the Nation's Resources*. New York: The Macmillan Company. Pp. 385. Price, \$1.60.

Foley, Arthur L., Ph.D.: *College Physics*. Third Edition. Philadelphia: The Blakiston Company. Pp. 757.

Goggio, Emilio, Ph.D.: *A New Italian Reader for Beginners*. Boston: D. C. Heath and Company. Pp. 220. Price, \$1.36.

Hart, Walter W.: *Essentials of Algebra*. Second Course. Boston: D. C. Heath and Company. Pp. 344. Price, \$1.32.

Keniston, Howard: *A Standard List of Spanish Words and Idioms*. Boston: D. C. Heath and Company. Pp. 108.

Kosáry, Dominic G., Ph.D.: *A History of Hungary*. Cleveland: The Benjamin Franklin Bibliophile Society. Pp. xxxi + 482. Price, \$2.75.

Lennes, N. J.: *Senior Practical Mathematics*. New York: The Macmillan Company. Pp. 584. Price, \$1.80.

Martinez, Jose: *Current Spanish*. New York: The Paulist Press. Pp. 220.

Nida, Richard H., and Adams, Fay: *Man the Nature Tamer*. New York: Henry Holt and Company. Pp. 423.

O'Rourke, L. J.: *Your Government Today and Tomorrow*. Boston: D. C. Heath and Company. Pp. 709. Price, \$1.84.

Partridge, E. DeAlton, Ph.D., and Mooney, Catherine, M.A.: *Time Out for Living*. New York: American Book Company. Pp. 662. Price, \$2.00.

Patterson, S. Howard, Ph.D., Little, A. W., Selwyn, A. M., and Burch, Henry Reed, Ph.D.: *American Economic Problems*. New York: The Macmillan Company. Pp. 632. Price, \$1.96.

Russo, Joseph Louis, Ph.D.: *Second Year Italian*. Boston: D. C. Heath and Company. Pp. 621.

School Sisters of Notre Dame: *New American Readers for Catholic Schools—Servants of Man. With Courage and Faith*. Boston: D. C. Heath and Company. Pp. 440; 472. Price, \$0.96 each.

Thomas, Charles Swain, Paine, Myra Adeline, and Ensweiler, Nelie Glover: *English for Young Americans*. Books I and II. New York: Longmans, Green and Co. Pp. 344. Price, \$1.08; \$1.12.

Ullman, B. L., and Henry, Norman E.: *Latin for Americans*. First Book. New York: The Macmillan Company. Pp. xxxi + 422. Price, \$1.68.

Webster, Hutton, Ph.D.: *History of Latin America*. Boston: D. C. Heath & Company. Pp. 326. Price, \$1.64.

Weymouth, Clinton G.: *Science of Living Things*. New York: Henry Holt and Company. Pp. 534. Price, \$1.84.

Wood, Arthur Evans, and Waite, John Barker: *Crime and Its Treatment*. New York: American Book Company. Pp. 742. Price, \$3.50.

#### General

Bedier, Julie, and Trevisan, Louise: *The Long Road to Lo-Ting*. New York: Longmans, Green and Co. Pp. 25. Price, \$1.00.

Litt, Hugh T., Litt, D., LL.D.: *Preaching*. New York: Joseph F. Wagner, Inc. Pp. 282. Price, \$2.00.

Pierik, Marie: *The Spirit of Gregorian Chant*. Boston: McLaughlin and Reilly Company. Pp. 202.

#### Pamphlets

*America's Peace Aims*. Washington, D. C.: The Catholic Association for International Peace, 1312 Mass. Ave., N. W. Pp. 48.

Dolan, Rev. Albert H., O.Carm.: *Dare To Live*. Chicago, Ill.: Carmelite Press, 6413 Dante Ave. Pp. 64. Price, \$0.15.

Dwyer, Hugh L., M.D.: *Your Baby's Health*. Washington, D. C.: National Catholic Conference on Family Life, 1312 Mass. Ave., N. W. Pp. 70.

*Today's Apostolate*. Call to Youth. Washington, D. C.: Youth Committee, National Council Catholic Women, 1312 Mass. Ave., N. W. Pp. 86.

*Witch-Hunting Some Printed Aids to Tolerance; The American Spirit in Fiction; Civil Liberties and Democracy*. Chicago: American Library Association, Public Relations Division. Pp. 8, 4, 17.